

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3461.
NEW SERIES, No. 565.]

LONDON, SATURDAY, OCTOBER 24, 1908.

[ONE PENNY.

CONTENTS.

| | |
|------------------------------------|-----|
| NOTES OF THE WEEK... | 673 |
| LEADER:— | |
| Citizen Sunday ... | 680 |
| ARTICLES:— | |
| G. K. C. ... | 675 |
| Dr. Ames's Birthday ... | 680 |
| Hyde Chapel, Gee Cross ... | 681 |
| PROVINCIAL LETTER:— | |
| The New Revolution in Scotland ... | 683 |
| LITERATURE:— | |
| Tolstoy's First Fifty Years ... | 677 |
| The Heretic ... | 682 |
| ORITUARY:— | |
| Mr. William Pollitt ... | 678 |
| Mr. C. H. Truman ... | 678 |
| Mr. Sasadhar Haldar ... | 678 |
| THE CHILDREN'S COLUMN ... | 679 |
| NEWS FROM THE CHURCHES ... | 684 |
| OUR CALENDAR ... | 686 |
| ADVERTISEMENTS ... | 686 |

NOTES OF THE WEEK.

THE celebration of the centenary of the Sunday school at Stand, which we reported last week, has brought an inquiry as to how many other of our Sunday schools are a hundred years old. In the *Essex Hall Year Book* the age of churches, but not of Sunday schools, is recorded, and we do not know where else to find the information, except by a general appeal to the schools. If the secretaries of all the schools, which are as old as that, or getting near it, will be good enough to send us on a post-card the date of their foundation, we shall be very glad to compile and publish a list.

THE attention of our readers is directed to the course of four lectures at Gresham College, advertised in another column, to be given by Dr. W. Blake Odgers, K.C., on "The Rights of the Public." Gresham College is in Bashinghall-street, E.C., close to the Guildhall, and the lectures are freely open to men and women. They are to be given on successive evenings at 6 o'clock, beginning on Tuesday, Oct. 27. The first lecture, which begins with the consideration of "Absolute rights, which everyone possesses," will deal among other things with the Right of Self-defence, and with freedom of speech, and finally with the "Old Age Pensions Act, 1908."

IN addition to local celebrations of his pastoral jubilee, Dr. Clifford has been the recipient of world-wide congratulations, including letters from the Bishop of London and the Archbishop of Canterbury. In the course of his letter the

Archbishop said:—"I should like to be allowed to add for myself a word of fraternal greeting to a Christian teacher who has for so many strenuous years fought with perseverance and power on behalf of purity and temperance and manly simplicity and moral earnestness, and many another principle which should be dear to the followers of our Lord and Saviour Jesus Christ. There are big and important matters upon which you and I profoundly differ; there are some wherein you regard me, I believe, as in a high degree mischievous and wrong-headed both in policy and action. But you will at least let me assure you of my respectful and sympathetic appreciation of such effort as you have continuously devoted for half-a-century of London life to the furtherance of civic righteousness and Christian citizenship and progress."

THE Lord Mayor of Liverpool, in welcoming the delegates to the autumn assembly of the Congregational Union of England and Wales on Monday, said that it behoved the churches in these days to be in the forefront of national life. An encouraging feature of to-day was the fact that so many churches which had stood aloof from each other in times past were coming together in close brotherhood. Dr. R. Wardlaw Thompson, chairman of the Union, responding to the Lord Mayor's welcome, said that there was a richer and fuller Christianity than that of their own denominations, and that God was drawing them together in the face of a great battle between His kingdom and evil. Dr. Garvie, in his sermon at Great George-street Chapel, said that there was room for constant progress in their comprehension of Christ's truth. As Congregationalists they maintained the continuity of their faith not by appeals to prophets, saints and martyrs, but by realising the presence of the unchanging Christ. There was need for a re-statement of the gospel in accord with modern science, philosophy, and criticism, but they should not have recourse to superficial and irresponsible solutions of their problems. Theological change there must be, but they must not, he maintained, lose moral and spiritual contact with the unchanging Christ.

TAKING as the theme of his Presidential Address, "The World Outlook and the New Demand," Dr. Wardlaw Thompson said the day of apology for missions had long since passed, missionary enterprise had developed to an extent undreamt of by its pioneers, and it had achieved its present remarkable position with an

economy of men and means which put commercial enterprises to shame. Britain's last war in South Africa cost more than had been expended by all the missionary societies of our land, the Continent of Europe, and the United States of America during more than a century. Dr. Thompson, referring to Mahomedan activity, said that countries under Moslem rule were in a condition intellectually, socially, and politically pitiable. In his opinion Islam could never be reformed; it was a rigid system; and lacked what Christianity possessed—capacity to adapt itself to changing conditions. Speaking of the attitude of Liberal Christianity towards missions, he quoted President Eliot, of Harvard, as saying that a Unitarian was "rarely interested in foreign missions except on their medical and anthropological side, and made a poor propagandist at home." Dr. Thompson concluded his address by saying that though the churches as a whole were not unsympathetic towards foreign missions, they were inclined to regard them in too narrow and parochial a way. They needed to rise, as they did in commerce and politics, to a true conception of their world-relations, and to a worthier recognition of the demands they made on their self-devotion and sacrifice.

THE Workers' Educational Association held its annual meeting in Birmingham last week. It is a young and active association formed by the workers themselves who desire some of the advantages of a University training. Bishop Gore presided. It was pointed out that for education to have a fair chance social reform must go side by side with the provision of educational opportunities, for unless hours of work were fewer, time and energy for thorough study would not be possible for the majority of the workers. The Birmingham branch of the association has arranged for a course of lectures on local worthies and five courses of study dealing with social matters. Sir Oliver Lodge, Professors Masterman and Muirhead, and others on the University staff, are staunch supporters of the movement, and two rooms at the University have been placed at the disposal of the branch for the coming winter.

WE referred recently to the address of the Rev. Chares Brown from the Chair of the Baptist Union. The *Daily News*, after commending his admirable exposition of the qualifications which go to the making of a successful minister, said significantly:—

"But the President of the Baptis

Union omitted, after all, to mention what is the most serious barrier to the entrance of the finest of our young men into the ministry. Often a man goes up to college moved by a genuine spirit of devotion and enthusiasm. But among the ideals by which he is urged there is a strong desire to be open and sincere, and a deep-rooted belief that truth is divine and must be pursued whithersoever she may lead. And often he finds that before he can reach the position of a duly appointed shepherd of souls, he must openly or tacitly declare his belief in dogmas which, although doubtless they symbolise an everlasting truth, are yet couched in formulæ which he cannot accept without reserve. A young man of deep honour and sincerity dare not, in what should be the most sacred act of his life, the entrance into the Christian ministry, fall short of rigid and precise truthfulness. And the nobler a man is the more deeply he feels this obligation of absolute sincerity. In consequence the finest students drift away from the ministry. And the Churches are themselves to blame for this fact. They must widen the bases of belief. Should such a course be boldly and honestly taken, there would no longer be cause to lament that men of the highest spirit and the finest promise are ceasing to become candidates for the ministry."

SURELY this carries the question of creed-subscription to a high, but not too high, level. If a compromise with candour is indeed a necessary preliminary to entrance to the Christian ministry, or to large departments of it, a great responsibility rests with those who guard the collegiate and other doors by which candidates come in. Yet the Bishop of Manchester thinks that a revision of the creeds of the Church of England would have no effect in the way of increasing candidates for ordination. He says that it is not a revised theology that is wanted, but a better understanding of Christian doctrine. How, one not unreasonably asks, in the light of modern scientific, Biblical, and historical research, is it possible to have one without the other? In so far as Anglicans persist in mediæval, and Nonconformists in eighteenth century, tests, candidates of the calibre referred to in the *Daily News* will tend to diminish to vanishing point.

THE *Methodist Times* reproduces from the "Memorials of Two Sisters" (Susannah and Catherine Winkworth), just published, the following passage in a letter from Dr. Martineau: "After the Scriptures the Wesley Hymn Book appears to me the grandest instrument of popular religious culture that Christendom has ever produced." Dr. Martineau would not lightly write those words, and it is worth inquiring, what made the difference between the Wesley book and the hymn-books that preceded it, and most of all those that have succeeded it? May not we say that it was the definite religious guidance contained therein? John Wesley indeed believed that it was because a "true spirit of poetry" pervaded the book. On many a page tokens of any such spirit were lacking. But there was in the book as a whole the complete plan of a Christian Life—the life that hundreds and thou-

sands were beginning to lead, the life beginning in alarm, going on to conviction of sin, to repentance, to faith and the consequent joy, to effort and struggle, to delight in the work of God, to a wonderful sense of fellowship with the saints and the hope of perfect life here and hereafter. All this was set forth in orderly progression; by it the Christian disciple tested and interpreted his experience. To be a true Methodist was to have those hymns within the heart, and working out in the activities of everyday duty, and in the quiet endurance of every day's trials. A book like Sankey's may represent the popular doctrine of its time and the emotions of the hour. Wesley's book did more than give expression to transient emotion and advocate certain definite doctrines; it set forth in easily remembered verse the rise and progress of religion in the soul; it presented the young disciple with an ideal towards which he could constantly aspire.

By-and-bye the difference between the map and the country which it assumed to represent became too evident. Experience no longer verified its statements. Old roads had become closed, and new paths had been opened, and the work was hopelessly out of date. But blessings are yet waiting the man who shall edit a new book that shall sing itself into human life as Wesley's did. Some man with the vicarious temperament that gave Charles Wesley his best inspirations may yet learn what the people of our day are suffering, what they are longing for, what they would repent of if any would find words to serve their turn, what they hope and struggle and gasp for, and for what they are ready either to live or to die.

USERS of the *New Hymnal* are requested to note an erratum as to authorship. Hymn 448, "Father, hear the prayer we offer," is there attributed to Mr. Gaskell. It appeared (the first four verses) in 1864 in Johnson and Longfellow's, Boston, "Hymns of the Spirit," anonymously; but we learn from the new edition of Julian's Dictionary of Hymnology, on the authority of the Rev. W. C. Gannett, that the author is Love Maria Willis (née Whitcombe), born June 9, 1824, at Hancock, N.Y., and still living. The verses first appeared in *Tiffany's Monthly*, 1859, and were adapted for use as a hymn, probably by Samuel Longfellow.

THE "Novum Testamentum Sinaiticum Petropolitanum" is announced by the Oxford University Press. It is pointed out that of the many discoveries of Biblical manuscripts in the nineteenth century none was more important, whether for the study of palæography or for the history of the text, than that of the great codex of the fourth century, which Constantine Tischendorf discovered in 1844 in the Monastery of S. Catherine, on Mount Sinai. This manuscript was ultimately presented to the Emperor of Russia, Tsar Alexander, in 1862, and so passed seven years later into the Imperial Library in St. Petersburg. It was the earnest desire, as well of the Tsar as of Tischendorf, to issue a photographic facsimile of the great codex, but at that

time the art of photography was not sufficiently advanced. Now, however, Prof. and Mrs. Kirsopp Lake, of Leiden, have taken a set of full-size negatives of the New Testament portion of the codex. These will be published in 1909, by the collotype process, with a preface by Prof. Lake, stating the palæographical problems, and an appendix on the chronology of the correctors, by Prof. Papadopoulos Kera-meus, the chief of the section of Theology in the Imperial Library. The New Testament part of the manuscript, including the Epistle of Barnabas and the remaining leaves of the Shepherd of Hermas, will occupy 296 pages of facsimile. The price to subscribers will be £6 6s. net.

MISS BISHOP, who has taken such active interest in the Brahmo Samaj Mission to the Depressed Classes, writes to us from Manchester, telling with pleasure how the efforts of the Mission are coming to be appreciated in influential quarters in India. The *Times of India* has just published an account of a concert at Poona which was "entirely organised by Miss Clarke and the Government House entourage, and the proceeds devoted to the Indian Mission to the Depressed Classes of India." The hall in which the concert was held was filled to its utmost capacity, and many distinguished persons gave their patronage—H.E. the Governor of Bombay, His Highness the Maharaja Kolhapur, the Hon. Mr. J. P. Muir McKenzie, and Major-General E. A. H. Alderson. It will be a well-deserved encouragement to the helpers in the Mission that as a result over 1,000 rupees have been added to their funds.

REFERRING to the great interest aroused by the International Moral Education Congress, Mr. Harrold Johnson, secretary of the Moral Instruction League (6, York-buildings, Adelphi, W.C.), writes to us as follows:—"The League has already influenced the Board of Education to make some provision for moral instruction in public elementary schools, and some 60 Local Education Authorities to take action in the direction of providing in their schools for more or less systematic moral instruction. Its graduated syllabus of moral and civic instruction for elementary schools (a copy of which I shall be glad to send gratis to your readers on receipt of a post card) has already been very widely adopted, and its moral-lesson books, adapted to the various ages of children, have been welcomed by all, since they present moral ideas to children in ways that cannot fail to interest them, and give offence to none since they keep strictly to that neutral moral ground which is common to all theological and non-theological bodies. I shall be glad to supply further information about the league to any desiring the same."

The History of Co-operation, by George Jacob Holyoake, is issued in a cheap edition. The first part was published in 1875, the second in 1879; on the third Mr. Holyoake was engaged in the latest part of his life, and it completes the story of the co-operative movement up to 1904. A revised and cheaper edition is welcome. The work by the man who knew most about

the movement, and had himself taken part in much of it and helped to shape its course, is undoubtedly *the* history of co-operation for those who wish to understand its inception, its progress, its ideals, its vicissitudes, and its attainments. Beginning with a reference to various "utopias," it speedily gets on to the record of Robert Owen and others who were intent on putting ideals to the test of practice, and continues the story with thoroughness till quite recent times. Mr. Holyoake was always strenuous in his efforts to keep co-operators to the high ideals of its founders, and to avoid degeneracy into mere device for getting cheaper goods and dividends. He stood for co-partnership in production, as well as distribution of goods. His intention was "to write an account of the origin and growth of co-operation, of the literature which fostered it, of the persons who aided it, the principles which directed it, and the influence of co-operation on the future welfare of labour," and this he carried out with long and careful research and labour, added to a close intimacy with the actual events he recorded. (Fisher Unwin. 7s. 6d.)

MINISTERS' PENSION AND INSURANCE FUND.—The half-yearly meeting of the Board of Managers was held at Essex Hall, London, on Wednesday, 14th inst. The treasurer (Mr. H. Chatfield Clarke) reported that the subscriptions still showed a decline, only £216 2s. 6d. having come in this year towards the £300 asked for, but fortunately the income was adequate for the expenses of the current year. Three new applications for pension and insurance policies were granted; also one for insurance alone. A retiring allowance was made to an aged minister on condition that an equivalent annual sum was raised for his benefit. Arrangements were made for three policies to be re-assigned to ministers who had left the service of our Churches, and in two cases of temporary withdrawal from the ministry in this country it was agreed to continue the contributions for the present. The fine gift by Mr. Philip Holt had given the Managers a freer hand in helping special cases not met by the regular tables.

YORKSHIRE UNITARIAN CLUB.—The annual meeting was held at Chapel-lane Chapel, Bradford, on Saturday, October 10, the President, Mr. A. H. Wadsworth, of Halifax, in the chair. It was stated in the report that the year which opened with 67 members closed with 95, viz., 14 ladies, 64 laymen, and 17 ministers. The rule restricting ordinary membership to the laity was deleted. After tea, a meeting was held in Channing Hall, the President in the chair, when Professor Jacks, of Manchester College, read a paper on "Collectivism in Religion," which was followed by discussion. The paper argued that the principle of freedom and the individualism in our churches had led to disastrous results, and something more positive was required to guard the churches against the merely curious, who had no earnest religious conviction. Membership in a church, Mr. Jacks said, ought not to rest on a mere cash nexus. At the next meeting of the Club, November 7, at

Wakefield, the Rev. E. Ceredig Jones is to give a lantern lecture on his experiences in America last year.

MIDLAND SUNDAY SCHOOL ASSOCIATION.—The annual meeting was held on Saturday, October 17, at Newhall Hill, Birmingham. There was a fair attendance at the afternoon business meeting, nearly all the associated schools being represented. The Rev. J. Worsley Austin presided, and among those present were the Rev. H. Dawtre, representing the Manchester District Sunday School Association, and Mr. T. J. Jenkins (North Midland S.S. Association). The committee's report, read by the secretary (Rev. Thos. Paxton), showed a year of increased work and influence. The annual Town Hall service in June had been a great success, the hall being filled with scholars and friends. Two quarterly meetings had been held at the Church of Messiah, Birmingham, and at Oldbury. Difficulty had been experienced in obtaining a qualified lecturer to give the lectures to teachers. The matter was well in hand, and full particulars would be announced as soon as a definite arrangement could be come to. The Thousand Shilling Fund, initiated by the secretary, was growing; 242 teachers had so far subscribed towards the total amount of 328 shillings. There was an increase in the numbers of teachers for year 1907 of 17, and an increase of scholars numbering 83. There are 307 teachers engaged, and 3,001 scholars on the books. The treasurer, Mr. A. J. Lawrence, read the financial statement. There was a balance in hand, but this would soon be absorbed when the lectures to teachers were begun, and he appealed for annual subscribers. The president moved, and the Rev. W. C. Hall seconded, the adoption of the report. After votes of thanks to the officers and committee, Mr. H. B. Matthews was elected as the new president, and the other officers were appointed, secretary and treasurer being re-elected. After tea, the new President took the chair, and a resolution in support of the Licensing Bill having been unanimously passed the Rev. G. H. Smith read a paper on, "The Teacher's Equipment and Encouragement," which was followed by discussion.

PROFESSOR CHARLES ELIOT NORTON, the friend of Carlyle, and the literary executor of Ruskin, and of J. R. Lowell, passed away on Wednesday morning at Cambridge, Mass., in his eighty-first year. The son of Andrews Norton, of the Cambridge Divinity School, and a cousin of President Eliot, of Harvard, he was from 1874 to 1893 Professor of the History of Fine Art at Harvard. He edited the correspondence of Carlyle and Emerson, and the letters of Lowell, and rendered many other invaluable literary services to Carlyle, Ruskin, and other of his friends. He founded the Dante Society, of which Longfellow was the first president, and himself succeeded Lowell in the chair. "The work of this Society," says the *Times*, "with its successive publications and its continuous promotion of the Dante collections in the Harvard University Library, remains one of the most enduring of Norton's achievements."

G. K. C.

MR. CHESTERTON'S book on "Orthodoxy" has startled the reading public by its amazing vitality and brilliance. Opinions will differ as to the amount of its permanent and solid value, but I can hardly conceive that any person of insight will deny that it is at least an astonishing product of real genius bewildering and almost blinding in its power.

Mr. Chesterton is a baffling and exasperating personality. Is he mystic or mystagogue; democrat or aristocratic demagogue; an unconventional philosopher or a conjuring impostor making the worse appear the better reason? Some people regard him as a mere literary buffoon shaking his cap and bells with his own uproarious laughter. Some see him only as a naughty boy (of enormous proportions) letting off explosive fireworks to shock honest folk as they go about the serious business of life. Many have given him up with impatience as an unscrupulous vendor of vicious sophistries. Preternaturally solemn people have long ago failed to keep pace with the perverse paradoxes and capricious revelries of his thought, but, rather than confess their own dulness of wit, say that he means nothing in particular beyond the making of marketable books and articles.

But most of his readers—and, I venture to think, all who are privileged to enjoy personal acquaintance with him—find under his most frantic and frothy extravagances some neglected but valuable element of sober truth. I have known people who have found a perfectly delicious rapture in a commonplace landscape by bending double and looking at it between their legs. Far be it from me to suggest that Mr. Chesterton, who at present bulks so largely in the public view, ever attempts to look at landscapes in this way. But he looks at truisms in this way, and he reports his distorted vision in paradox and calls it orthodox, which is rather hard on orthodoxy. But his heart is in the right place—that is to say, the left—even when he is standing on his head and steeped to the heels in error.

His last book is a remarkable advance on everything he has hitherto given us. It has all the flippant levities, all the reckless profanities of expression which we are accustomed to find in his writings. But it has also a new and terrible earnestness, a tremendous force of overwhelming passion. I know no book more vividly instant in suggestion, more iridescent with the very light of life. In it he appears as a man who, after long searching, has at last found his enemy, and he confronts him with the furious laughter of a shattering defiance. Every page bristles with challenge, and every bristle is a sword of steel.

His real enemy is "scientific" naturalism, that conception of the world which leaves no room for miracle or surprise, that view of the universe in which it is seen as a uniform order moving inevitably in iron grooves from cause to effect, clanking inexorably from antecedent to consequent. If this merciless movement, this blind and brutal evolution from fate to futility, from destiny to death—if this is all and this is God, then let us curse God and die. Mr. Chesterton sees this nightmare hypothesis squatting on the breast of Humanity

like a stony Sphinx, and he deals it smashing and thunderous blows which make the air luminous with sparks and flames.

It is pitifully inept and inadequate to say that it is a live book. Like life itself, it is full of fallacies and inconsistencies. It abounds riotously in verbal juggleries and acrobatic feats of mind. It would take a logician half a life-time to expose its false tricks of reasoning, and when he had done so it would be useless, for in the meantime the tricks would have done the job they were intended to do. Like the charge of Sergius in Bernard Shaw's "Arms and the Man," his wild assertions are devastatingly successful when, according to all logical principles of warfare, they ought to have been hideously disastrous. To criticise his methods is to criticise the ammunition of a marksman who has with the first crack of his rifle bowled over his enemy. Hundreds of readers (especially if they are approximately as clever as the author) will accept his fractional, fragmentary truths as whole truths. Scores of indolent and imitative people will now continue to profess orthodoxy who but for this book would have been compelled to abandon it. One remembers the way in which an orthodox divine warned his flock against Dr. John Taylor's work on Original Sin. "It is a bad book, it is an heretical book, and, worst of all, the book is unanswerable." I do not warn the readers of THE INQUIRER against Mr. Chesterton's book. If I did, most of them would feel constrained to rush off and buy the book at once in order to vindicate the right and duty of individual judgment. But I can think of many grave but not very nimble minds feeling secretly after reading it: "It is a bad book, a blasphemous book, and, worst of all, the book is unanswerable."

And, in fact, it is absolutely unanswerable along legitimate lines of argument. There is only one man alive in the world who could answer it, and I have some hope that he may devote himself to the task. I refer, of course, to Mr. Chesterton himself. Nothing can be more brilliant than this present work except Mr. Chesterton's forthcoming reply to it. One can anticipate with thrilling expectancy how he would deal, for example, with his own remarks about the Trinity. "The complex God of the Athanasian Creed may be an enigma for the intellect; but he is far less likely to gather the mystery and the cruelty of a Sultan than the lonely god of Omar or Mahomet."

In this next volume which I am clamouring for him to write he would, of course, not waste words in showing that Unitarians know nothing about a lonely god, their God being the God and Father of our Lord Jesus Christ, who said that the first of all the commandments was "Hear, O Israel, the Lord our God, the Lord is one." Nor would he give the ponderous and obvious reply that it is in contrast with this Christian God that Unitarians find the God (or Gods) of the Athanasian creed not merely a riddle to the intellect, but an offence to Christian morals and an insult to Christian charity. He would, if my foresight is accurate, take another and far more exhilarating course. We should hear once more some exquisite profanities about the three Lord Shaftesburys. He would fasten furiously on his own statement:

"If this love of a living complexity be our test, it is certainly healthier to have the Trinitarian religion than the Unitarian. For to us Trinitarians (if I may say it with reverence)—to us God Himself is a society." He would adopt the method of *reductio ad absurdum*, at which he is past master. If this love of a living complexity be our test, it is still healthier to have the Pagan religion than the Christian. It is in Polytheism that we have a divine society reposing in sensual ease and enjoying a sexual voluptuousness on the far heights of Olympus. With what utter scorn would he push his enemy suddenly into full-blooded divine society of Orientalism (which Mr. Chesterton loathes), there to make him wallow in the living complexity of Hinduism. Nay, I doubt whether in his reply he would leave his Trinitarian opponents alone until he heard them meowing reverently among the exciting society of all the sacred cats of Egypt. One can see afar off the gleam of battle in his eye as he showed how dreadful and diabolical were the results of the Canaanitish idolatries, how Judaism made a long, heroic war against it until Christ sealed the monotheistic achievement in his answer to the scribe. Only Mr. Chesterton, I say, could do this effectively. Only he could do full justice to the fact that the early Christians had to meet precisely his own argument from pagan lips. Accustomed to a society of bright and beautiful divinities, the heathen writers were chilled by the "unsocial" Deity of the Christians. Thus an objector in Minucius Felix asks, with all the triumphant zest of a Chesterton born out of due time, "Whence or who or where is that unique, solitary, destitute God?" Lactantius, after affirming "One King of the World, one Father, one God," proceeds, "But perhaps someone may ask of us the same question which Hortentius asked in Cicero: 'If God is one, how can his solitude be beatific?'—as if we, who say He is one, said that He is deserted and solitary; for He has servants whom we call messengers." Only Mr. Chesterton could really deal properly with the humbug of pretending that Unitarians hold this blank and chill conception of a God living in metaphysical solitude and out of all relation with the spirits of created beings. Only Mr. Chesterton could show how Philosophy (the maker of "The Maniac") may strive in vain after the inaccessible, unknowable Absolute—the Eternal Abyss before creation and before Time; and how Religion—at least, the Christian Religion (the safeguard of sanity)—begins with the Father of Spirits and the Creator of the Worlds.

In a fine piece of sultry rhetoric he says: "Out of the desert, and from the dry places and the dreadful suns, come the cruel children of the lonely God; the real Unitarians, who with scimitar in hand have laid waste the world." He has not read Martineau's illuminating essay on "The Way Out of the Trinitarian Controversy." Before he issues the reply I have bespoken, he will, of course, do so. I have honestly tried hard to picture Martineau (not to hint at theologians still among us), his eyes blazing and bloodshot, his form, black but comely, wrapped in saffron and crimson and white, rushing forth in a swirl of sand with the speed of

the wind, flashing a scimitar, and, with a wild yell of "Allah!" proceeding to lay waste the worlds in order that God may be alone. I have tried hard to picture it all, but, try as I may, the exercise is too wonderful for me; I cannot attain unto it.

Mr. Chesterton affects to be ignorant of the fact that it is not the Unitarians who are the innovators, but these modern heretical advocates of a divine society—a degrading notion which the early Christians had to fight through stake and dungeon. It must be fought again, not in the name of a mere philosophy, but in the name of the primitive Holy Catholic and Apostolic Faith. For the primitive sanction, the apostolic tradition, the Scripture testimony, and the authority of Christ are on our side, not his.

But we do not go to Mr. Chesterton for systematic theology, but for that primal impulse, that ultimate ecstasy which cries, "Away with systems," which is not a Meredithian diversion on a penny whistle, but a final triumph on all the trumpets of Zion.

So I offer him my hand with warm and spontaneous gratitude. I assure him I have not a single scimitar concealed about my person. Nay, more, I swear to him in all fealty that his Holy City is also my Mecca. I agree with his magnificent protest against a mechanical uniformitarian universe. I agree with his angry scorn of spick-and-span explanations of the inexplicable. I too feel the authority of the "Ethics of Elfland." I join in the passionate war-cry against a nasty materialism and all its dull, dead prosiness. I hail with a joy that is the fierce joy of battle his repudiation of a glacial fated evolution "icily regular, splendidly null." I respond with leaping blood to his sense of the perpetual miraculousness and romance of life. I share, with a wildly beating heart, his democratic sentiment, that primary loyalty to the "Flag of the World," that instinctive allegiance to our common, ordinary, everyday human nature. I believe (Lord help mine unbelief) in this vision of a world of design and purpose and Providence, this trust in God, this bowedness of soul before the over-towering supremacy of Christ, this insistence on the Church as a divine democracy of spirits, as a permanent educational and inspiring influence on earth, the perpetuation of the Incarnation, the stern foe of secularism, the champion and organ of religion, and the comforter of the soul. Though my agreement is crossed by recurrent disagreement, and I want to distinguish and qualify where he has only a plump denial or a dogmatic affirmative, I recognise that half the fascination, all the fallacy of the book consists in this reckless and irresponsible dogmatism. But its one-sidedness, its grotesque and fantastic unfairness, provokes irrepressible mirth, even when it shocks one's sense of justice and truth.

One final thing everybody who has sincerely tried to follow these chapters will admit—namely, that we can no longer cavil at the existence of enigmas in religion. That God should have created Mr. Chesterton and found in the scheme of things a place for his paradoxes is an enigma that ought to last a healthy mind quite a long time.

J. M. LLOYD THOMAS.

TOLSTOY'S FIRST FIFTY YEARS.*

"TOLSTOY has altered the outlook on life of many men in many lands, and has caused some to alter not their ideas merely, but the settled habits and customs of their lives. Only those who neither know nor understand him at all ever question his sincerity." In saying this, Mr. Aylmer Maude is not one of the "small minority who swallow his opinions whole." He proposes in a sequel to the present volume "to analyse his opinions, and disentangle what in them is true from what is false." We shall look with considerable interest for the promised second volume, which, besides the story of the later years of his life, will contain this attempt, because, though it be a bold undertaking, as he confesses, it is one for which Mr. Aylmer Maude shows special fitness in other writings of his, and also in the volume before us.

This volume gives us what is quite as much needed as the criticism that is promised—a clear and careful record of Tolstoy's life up to the time of the publication of his "Confession," the book in which he tells how he found the meaning of life, after which his writings and manner of life changed considerably. It is not difficult to show that this crisis in Tolstoy's life, and the peaceful faith and strenuous confidence which followed it, had their preparation in earlier years, perhaps even "that the later Tolstoy grew out of the earlier, as the branches of a tree grow from its roots." In Tolstoy's earlier books we find many suggestions of the later Tolstoy's opinions and principles, combined with the truthfulness and earnest sincerity that characterised him throughout. Mr. Aylmer Maude has given us much that is valuable and interesting in the same direction, in extracts from letters, and incidents of his life. Nevertheless there was a crisis, and a marked and rapid development after the many years of preparation.

Tolstoy is the greatest of all the realists. And his realism, not the picture of the ugly side of life or of such parts as romance writers omitted, but of the whole of the circumstances that concern the matter in hand, produces its effects sometimes in teaching what Tolstoy himself had not yet consciously learned. In his war stories he described what he saw and knew at a time when he considered warfare inevitable; but the all-round truthfulness of his description was such as to bring home forcibly what he more didactically wrote in later life of the injustice and wickedness of war. Other examples of similar effects of his "realism" will be found in his works and in the book before us.

This realism Tolstoy uses also in reference to his own life, and especially his evil deeds. Possibly in his general confessions of the evil of his ways he overstates it; he does not hide it. In this "Life of Tolstoy" is abundant and interesting material for understanding the struggle between strong and imperative passions and the ideal of a life of purity. We read of excesses in drinking, gambling, and lust, but not quite such as fill out his general deprecatory account of his early life in his

"Confession," and while we feel that throughout his life his view of the union of man and woman has been painfully materialistic, there was no surrender in the struggle against the lower nature. Clearly Tolstoy's adoption of non-resistance as principle and practice was not due to cowardice, physical or other weakness, or lack of spirit. Passionate, strong, and courageous, he could not brook an insult, and met many dangers and some serious accidents, in war, in sport, and in personal encounter. The moral life was a severe struggle, and the victory not easily won.

Mr. Aylmer Maude gives many details and anecdotes of Tolstoy and others, such as would not be included in old-fashioned biographies during the lifetime of the people referred to; but in this he is in accord with Tolstoy's own practice, for he has shown no conventional reticence in reference to the events of his life where they were material to the matter he was anxious to make clear to his readers. We thus get a more truthful and interesting account and one on which more reliance may be placed than if there were reason to suppose something was being held back for fear of hurting somebody's feelings. And the result is to give us real acquaintance not only with Count Tolstoy, but also with the Countess and some others whom we are glad to know.

To the English reader Mr. Aylmer Maude is very helpful in explaining without undue elaboration the conditions in Russia which affected the activity and opinions of Tolstoy. He suggests that the uncompromising hostility to Government is to be explained in some measure at least by experience of Government as a continual interference with efforts for the public good—educational, social, literary. Some official usually intervened to mar a man's work, and Tolstoy himself suffered greatly, and was intimately acquainted with those who suffered martyrdom through officialism.

Whatever allowance is made, however, for this, it is clear that non-resistance and the withdrawal of compulsion from men's relationship with one another individually and in societies was a principle towards which he was moving. It is shown in his experiment in establishing schools for the peasants at Yasnaya Polyana, where the children did pretty much as they liked, going to lessons or stopping away, and themselves in large measure decided what they would learn. In the absence of what is usually termed "discipline," the amount of success achieved was remarkable. The pages dealing with this and other educational theory and work will, we believe, bring new and instructive matter to the attention of most readers.

In one of the later chapters there is a summary of Tolstoy's "Confession" which we feel to be far more effective than any other translation, and we regret that the able series of translations of Tolstoy which Mr. and Mrs. Maude began with "Sevastopol" in 1901 was not continued. Such translations, together with the biography to which we now draw attention, would do much towards a due understanding of the power, sincerity, vivid perception, and prophetic vision and expression of the great Russian, and would enable people to grasp the deep

significance of his work and life, even though they could not follow him in some of his unspiritual literalism, and recognised that he is, as men must be in some measure, the child and product of his day and generation, while he is also guide and prophet to a better age.

PRIESTLEY PRIME.

AFTER a six months' tour, crowded with work, the Rev. F. B. Meyer has returned from South Africa, and has already given some valuable impressions of his experiences. So struck is he with the work being done by the magistrates and others for the moral and industrial improvement of the natives of the Transkei district, that he intends to write a book on the subject. The aloofness of the Boers from the British he attributes chiefly, not to racial or social differences, nor to any feeling surviving from the war, but to the totally different religious outlook of the two peoples. "The Boers," he says, "are living in the religious atmosphere of 200 years ago. They live in the Old Testament, and they look with something akin to fear on the intrusion into their midst of the broader ideas and looser practices which characterise most Britishers. The average Britisher goes in for Sunday golf and patronises amusements which the Boer looks upon with disfavour, if not abhorrence. These different moral ideals account for much in the present transition state of feeling." Mr. Meyer claims to be the first Englishman permitted to preach in the Dutch Reformed Churches of South Africa.

A POPULAR Wesleyan preacher announced as his subject for a recent Sunday, "What'll win? Sound information from a good stable." Perhaps we may have "What will intoxicate? Experiments at a free house," next. Yet the line will have to be drawn somewhere; and perhaps in the end, those ministers and churches will not be least influential which refuse to use the language or assimilate the style of the vicious. Even the old-fashioned "patois of Canaan," as some one has called it, was better because more distinctive, more certain than a religious language made out of the current phrases of the ungodly, and often of the characteristic utterances of ungodliness. One of the most refreshing exercises for a jaded and wearied man of to-day is to read a sermon by one of the great preachers of half a century ago; to enjoy the deep thought and rich vocabulary of Martineau's "Endeavours," or the simple, chaste and, as events proved, exceedingly effective sentences of John Henry Newman. One occasionally resents the constant implication of the latter that he is speaking to the good people, the believers, the reverent, as opposed to the worldly, sceptical, profane people around. But if he thus flattered the spiritual vanity of his hearers, this was yet better for them than to have admitted that commonplace worldliness, selfishness, and coarseness could assemble in the house of God, and not be there preposterously out of place. On the whole, the pulpit should take people at their best, and Sunday clothes are not wholly an evil.

* The Life of Tolstoy: First Fifty Years.
By Aylmer Maude. (Constable, 10s. 6d. net.)

OBITUARY.

SIR WILLIAM POLLITT.

SIR WILLIAM POLLITT, of Fernlea, Bowdon, D.L., V.D., J.P., High Sheriff of Cheshire, formerly general manager of the Great Central Railway, passed away at Southport on Wednesday morning, October 14, in his sixty-seventh year. He had been for nearly twenty years connected with the Dunham-road congregation, and for twenty years before that was an active member of the neighbouring congregation at Sale. He began life as a junior clerk in the audit department of the M.S. and L. Railway, and quickly made his way by native ability and force of character to a leading place in the railway world. It was he who accomplished the great task of bringing the old Sheffield Railway, now the Great Central, in face of enormous opposition, into direct communication with London, and it was on the opening of the new line in 1889, that he received his knighthood. On his retirement, three years later, he was elected to a seat on the Great Central Board of Management, and held that position till his death.

The funeral service at Altrincham Cemetery, last Saturday afternoon, conducted by the Rev. Dendy Agate, was attended by a great gathering, which included representatives of the leading-railway interests and many persons connected with the public life of Lancashire and Cheshire. The service was entirely at the grave side, and in the course of his address Mr. Agate spoke of Sir William as follows:—

"He was one who, dowered with conspicuous abilities, was early faithful to the work committed to him. He was trusted because men early came to learn that he deserved to be trusted. The gospel parable has an earthly and present day application, and it was illustrated in his case:—'Thou hast been faithful over a few things, I will make thee ruler over many things.' And so it came to pass as time went by, when work of increasing responsibility was entrusted to him, honours came, and he bore them with quiet dignity but without ostentation. And the root of it all, the essential part of it, was character. Why do we who knew him in various capacities gather here to-day? Why do we bear him in loving and honoured memory? Why do we feel that now he has gone hence, the world is poorer by his going? Is it not that we believe that in heart and life he was a good man, honest and upright, steadfast and true, large of mind and generous of heart? Had it not been for qualities like these he could not have won and could not have retained, as he did, the respect and honour of so many friends."

On Sunday morning a memorial service was held in Dunham-road, Chapel, also conducted by the Rev. Dendy Agate, who at the conclusion of his sermon, paid a further tribute, in the course of which he said:—

"Surely it is an honourable thing for any lad beginning his career to do well the first tasks entrusted to him, and so as the years go by to reap the reward of steadfastness and fidelity by having

fullest confidence reposed in him, to be perchance called in time to rule where once he served. Thus was it with him who has last been taken from us. He had a lofty standard of duty, and so he trained many others into the patience and thoroughness with which his own work was done. He won personal regard and affection from those intimately associated with him; he helped on many younger men who proved themselves worthy of it. And he was a many-sided man. He was keenly interested in all that concerned the welfare of railway servants, and in movements for national defence, and in art and literature, which were to him abiding sources of delight. Naturally because of his ability and the position which he had won, and the respect in which men held him, various distinctions came to be his, and only a few months since the Shrievalty of this county was bestowed upon him, too late, alas, for the full discharge of its duties, but not too late as a token of the way in which those in high places had come to look upon him. Let us remember also that he was of our religious fellowship by early training and by life-long conviction. . . . He was not old, as men count years to-day, and we might well hope that he would be spared for happiness and service for many years to come. But in the providence of God it has been otherwise ordained; those diviner possibilities which make all earthly success and honour poor by comparison, have opened before him, his path of life has stretched on into the infinite, and that sense of the divine presence which was with him here to sustain and comfort has flowed in fuller measure into his soul, and lifted him to a joy beyond any that earth can give. Thus in various ways does God train us all for service here, until He calls us to Himself."

MR. C. H. TRUMAN.

THE Newton Abbot congregation has sustained a severe loss by the death, on Oct. 7, at the early age of 45, of Charles Henry Truman, one of the founders and a trustee of the church, and for nearly ten years secretary of the congregation. Strongly attached to the principles of Unitarian Christianity, Mr. Truman took a leading part in the work of the congregation from its initiation in 1899, and its present position is in great measure due to his faithful care for all matters connected with its life, down to the smallest detail. A generous supporter of the church while living, Mr. Truman has in his will made still more generous provision for its future. It was by his generosity that the Newton Abbot congregation was enabled to entertain the Annual Assembly of the Western Union so recently as last May. The funeral, conducted by the Rev. Rudolf Davis, was on October 10, and was very largely attended. On the following Sunday evening, the service was conducted by Rev. C. E. Pike, of Bridgwater. Last Sunday the service was conducted by the Rev. Rudolf Davis and Mr. S. W. Wright, of Devonport. After service a special meeting of the congregation was held, when the following resolution proposed by the treasurer, Mr. H. Hodge, seconded by Mr. Steer, and supported by Mr. Vile,

a trustee, and Mr. S. W. Wright, was passed in silence, the congregation standing:—"That the members of the congregation of the Unitarian Free Church, Newton Abbot, hereby record their great grief at the loss of their friend and secretary, Charles Henry Truman, and their sense of the loss they have sustained by the departure of one, who, from the initiation of the congregation, has been a faithful and devoted leader, self-sacrificing in his work and generous in his support; and, thankful for the influence of his example, which they will always hold in grateful remembrance, they resolve to do their utmost, by constant devotion to the life and usefulness of the church, to further the cause of liberal Christianity." Before entering upon the business of their quarterly meeting, Oct. 13, the committee of the Western Union, the president, Rev. A. N. Blatchford, in the chair, passed the following resolution, which was proposed by Mr. J. Kenrick Champion, treasurer, and seconded by Rev. J. McDowell, secretary:—"That the members of the committee of the Western Union record their sense of the severe loss sustained by the Newton Abbot congregation, by the churches of the district, and by themselves, in the regretted death of their faithful friend and colleague, the late Mr. Charles H. Truman; that they most gratefully call to mind his untiring service and his ever generous help in support of the principles of Unitarian Christianity; and that they trust that the influence of his example may long abide amongst the friends of the Newton Abbot congregation, of which he was so worthy and consistent a leader."

MR. SASADHAR HALDAR.

THE friends of Mr. Sasadhar Haldar in different parts of England will learn with deep regret of his death at Dresden on Tuesday, October 13. He came to England two years ago to study at Manchester College, and entered ardently into the investigation of early Christianity and the pursuit of philosophy. In occasional preaching he found an opportunity of expressing some of his strong religious emotion, and those who heard his first sermon in an English chapel, one December day at Southend, were deeply moved by the fervour of his utterance. He visited different parts of England to gain an insight into the varying phases of its life, urban and rural. He gave addresses on the work of the Brahmo Samaj, and knew how to interest the young men in a Lancashire manufacturing centre, or a Leicestershire country town. He made a pilgrimage into Dorsetshire to visit the veteran Alfred Russell Wallace, and he was at home among the agencies of a domestic mission.

"He had an insatiable curiosity," writes one of his fellow students, "and the question 'What does it mean?' was never off his lips. It is not surprising, therefore, that he very soon acquired a fair knowledge of English life, and his opinion of it was far from favourable." In the little circle of the College he excited a warm affection, and some of his comrades recognised in him the most beautiful character they had ever seen. He appeared to them to combine in a singular way a saintly meekness and a lofty pride. The

sufferings of his native land moved him profoundly, and were the object of his constant thought. The attitude of most Englishmen whom he met wounded him deeply, and at times he betrayed to his intimates a passion of extraordinary intensity. "He repaid any sympathy displayed to his beloved mother country with a devotion quite pathetic," says the friend already quoted, "and, though all loved him, only those knew him well who could enter into his feelings on this subject."

His study of Christianity soon led him to reverence its power as a great moral and social force in European history. Much of his reading was directed along these lines; and he finally resolved to seek the advantage of a sojourn at a German university to penetrate more deeply into this whole field of research, and at the same time to profit by Western methods of investigation in the intricate paths of Hindu philosophy. He wished to bring the intellectual development of his own people and the great moral energies of Christianity into some kind of harmony and common work. He believed it to be possible, and he assiduously sought to qualify himself for so difficult a task. By way of preparation he settled at Dresden, where he found friends who perceived in him high qualities of the noble mind and the loving heart. On the eve of removal to Berlin, when his luggage was already packed, one of them noticed that he was ill. It was on Friday, October 9. A doctor was summoned, who found him attacked by fever, and ordered his immediate removal to a hospital. When they went to visit him two days later he was already unconscious. Yet again two days, and he had passed away. On Friday, October 16, he was borne, not unattended, to the grave. A short memorial service had been held that morning in the College Chapel, and a message of farewell was telegraphed on behalf of tutors and fellow-students to be laid upon his bier.

Two brothers and a married sister will mourn his loss in India; and the leaders of the Brahmo Samaj, who had sent him over, will have to bear the burden of their work without his aid. They had hoped to receive back from Europe a teacher well equipped for the great fight with idolatry and indifference. *Deo aliter visum*. He has entered a higher service beyond mortal sight.

J. E. C.

LAST month "The World's Work" gave an account of the way in which the Hungarian Government has planted fruit trees along the highways. Mr. S. Leonard Bastin, the writer of the article, gives 250,000 as the number of fruit trees already planted. Only about six per cent. fail to flourish. The trees are supplied from the Government orchards, and the tenders of the trees have been educated with care. It is interesting to notice that similar ideas are being carried out at Letchworth Garden City. The estate forester has planted a large number of beautiful trees by the road-side of varieties usually found only in gardens, and has included rows of fruit trees and walnuts, the crops being for the benefit of the community. Who will pick the fruit?

THE CHILDREN'S COLUMN.

WISDOM FROM THE TAMIL.

I.

TAMIL is one of the Dravidian languages of Southern India, and many millions of the people speak it. Most of them are engaged in agriculture, at which they toil very industriously. Like most peoples in close touch with nature, their everyday speech is full of allusions to the natural objects around them. And they are fond of using proverbs in which such objects largely figure—mountains, groves, rivers, palm-trees, rice-fields, elephants, monkeys, snakes, crows, and many others.

The river, which is so noticeable a feature of an Indian landscape, and which is so closely associated with the daily life of the Hindoo, where he bathes, worships, and disposes of his dead (burning them by the river-bank), naturally comes in for a large share of reference. Throughout the dry season most rivers can be forded, and it is common to see natives wading through streams, often waist-deep, and sometimes chin-deep, in water. The single article of clothing, a thin cloth round the loins, is not removed, as it readily dries again in the ever-shining sun. When the rivers are swollen, tall people have a great advantage. Thus the Tamils have a proverb which runs, "It is known at the river who are the short and who are the tall," suggesting that a sufficiently severe test proves whether men are or are not what they represent themselves to be. When the heavy rains come, fording is quite impossible. Then the ferry is used—whence another proverb, "When the river is crossed, a cuff to the boatman," from which it may be inferred that human nature in the tropics has the weaknesses of human nature elsewhere. Ingratitude and injury are sometimes the only return made for benefits received. The same truth is brought out somewhat more mildly in the saying, "Till the river was crossed we were brothers, but since then we have become strangers." As long as you thought you might need my help you professed to be my friend; now that you are safely through the stream you spurn me.

Our English proverb, "There's no use crying over spilt milk," has its Tamil equivalent in a form which, if not quite as forceful, is at least more poetical, "The water that has passed the dam can never return." Our language has many smart sallies at the braggart and boaster who talks loudly of the things he is going to do as though they were already done. "Don't halloo till you're out of the wood" is our warning word. In South India they would say, "Should you not cross the river before you climb the opposite bank?"

Pope reminds us that "Man never is but always to be blest." The Hindoo expresses the same truth thus, "To the cow across the river the bank on this side looks verdant with pasture."

But, to pass from rivers to elephants. In India the elephant is a common sight. Not only does the sportsman meet him in the jungle, but the native employs him for stone-carrying, log-lifting, and the drawing of idol-cars; and he is also frequently used in the marriage processions of the wealthy. To the Hindoo he is an

ever-present symbol of mass, strength, and usefulness.

Suppose someone were to say to you, "The grapes are sour," would that convey any meaning to you? None at all, unless you had read and remembered the fable of the Fox and the Grapes. Now, if I said to you, "The pot cancels the elephant," you would see no sense in it. But if I said that to a Hindoo, he would understand at once, because he knows this story:—

Once upon a time, a man about to celebrate the marriage of his daughter wished to give the festivities a very imposing appearance. With this end in view, he hired an elephant for the procession. But, unhappily, in the midst of the proceedings the elephant suddenly fell dead. After the ceremony, the borrower sought the owner, and, expressing sorrow for the accident, offered to compensate him for the loss of so valuable an animal. So ready and generous an offer any reasonable person would have accepted. But no; this man was so angry about his loss that he refused all compensation, and insisted upon having back his elephant, living and sound, as when let to the hirer.

"But that is preposterous," replied the latter. The owner, however, declared, "I will have my elephant, and just as you received him. That was the bargain, and I will have the law of you." So saying he took the case to the judge, who listened with inward surprise to the extraordinary demand of the claimant, but at the end said very coolly that he would give the matter his earnest attention, both parties to appear before him for his decision next day. As they left the court, the unfortunate hirer of the elephant received a message from the judge to see him privately. "To-morrow," said he, "you must not come to the court. Leave the door of your house ajar. Pile up on the inside of it all your earthen pots and pans, and sit quiet." On the following day the owner appeared before the judge, who asked, "Where is the defendant?" "Not here, your honour," answered the complainant. "Go, then, and fetch him," was the response. In a few moments the complainant was at the house of his adversary, and, rushing in without ceremony, threw open the door, smashing to fragments the pile of pots inside. Then, assuming a great anger, the other demanded the reason for this unwarrantable intrusion, and bewailed the loss of his pots and pans. "I will make good the damage," said the intruder. "Nay, nay," said the other, "but I will have my pots and pans. Some of these articles I have had for years, and no money you can offer can replace their value. I will have the law of you!" So the two ran off to the court, and the judge, being informed of the counter-charge, said he would hear it before pronouncing his decision on the former case. Having listened to the story, he addressed the first complainant, saying, "No doubt you are willing to compensate him for the loss of his pottery?" "Certainly, your honour." "Nay, but I will have no compensation," said the other; "I insist on having my pots and pans unbroken." "Then," concluded the judge, "when he gives you your pots and pans, you give him his elephant, for the pot cancels the elephant." A. T.

The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

| | s. | d. |
|---------------|----|----|
| PER QUARTER | 1 | 8 |
| PER HALF-YEAR | 3 | 4 |
| PER YEAR | 6 | 6 |

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 24, 1908.

CITIZEN SUNDAY.

It is a good thing to be brought by such an occasion as this face to face with the question, what does religion mean in the midst of our common life? And it is well that the churches should agree once a year on a special Sunday to declare the whole heart of religion in its endeavour to serve the common good. This year the Sunday's observance comes with special fitness, at a moment when the country realises that a grave season of trial is before the people, by reason of the wide-spread unemployment. The great municipalities are setting themselves with earnest purpose to meet the exceptional distress and guard against worse evils, and the PRIME MINISTER on Wednesday made his promised statement in Parliament, declaring the intention of the Government by every means in their power, by the encouragement and support of local effort, and by their own direct initiative to hasten forward many works of public utility and in other ways to extend the area of employment. The measures now proposed are, confessedly, only palliatives, but they are to meet an immediate and most urgent need, and Mr. ASQUITH made at the same time a promise for next session of a beginning, at least, of legislation to deal with the permanent causes and conditions of unemployment. At the close of his statement he reminded the House, and through them the country at large, "how much may be done at a time like this, in addition to anything the Government can do, in addition to anything the local authorities can do, by landowners, capitalists, and well-to-do people in every walk of life, not merely by benevolent contributions, but by anticipating and accelerating work which in the normal course of things would have to wait till a later date."

In this connection we should like to mention also an appeal which has been issued this week by the Bishop of Stepney, Canon BARNETT, Mr. WILL CROOKS, M.P., and others, intimately associated with the

life of East London, strongly urging wholesome methods of dealing with the problem of unemployment, warning against the mischief and cruelty of large, indiscriminate relief funds, and concluding with these words:—"Finally we would insist most strongly, as others in previous years have insisted, that our fellow-citizens should give more sustained thought to the subject, so that means may be found for preventing a condition of unemployment which is disastrous to our national greatness and disgraceful to our national wealth. It is wrong that no thought should be given during the time of prosperity to prepare for the time of depression, but failure in the past can be no excuse for inaction now."

What have the Churches to say in this matter? First, that it is their immediate concern, and that in the communion of worship must be sought the true spirit of wisdom, of brotherly sympathy, and of willing sacrifice, which must be required of all alike, to meet this urgent need. Both for the immediate necessity for sympathetic helpfulness, and for wisdom for the better ordering of our social state, for the regeneration of our common life, the Churches ought to be the surest centres of inspiration.

In the heart of Christian faith is the great ideal of the Kingdom of God, which must be established here in our very midst, the Kingdom of God and His righteousness. It cannot be by any outward revolution, but only as it is realised in the inward life, and so rules the conduct of each one, and leads to works of righteousness, prompting even to great deeds of renunciation, and the offices of brotherly love. Whatever outward readjustments may be necessary, and doubtless they are many—and larger measures of giving up and sharing of their abundance must surely be required of those who have far more than they can use—it is on character alone that the better order can be securely built, and this can have its abiding strength only in obedience to Divine law, resting ultimately in the thought of God. This the Churches have to realise in their own communion, and declare with new power to the world. That is the inspiration of the life of CHRIST and his essential humanity, in which all men are called in true discipleship to share. And it must be realised in a new passion of sincerity, in the doing of the Father's will.

In this age of democracy the people come more and more to feel their power. It is the hope of the world that, with MAZZINI, they shall feel it in righteousness and the great appeal of duty, that in every rank and order of service there shall be the one spirit of willing co-operation and brotherhood. It is for the Churches with their whole strength to help towards that end, and to see to it that in the power of the people there shall be indeed the power of God.

DR. AMES'S BIRTHDAY.

CHANNING HALL in Boston was filled to overflowing on Saturday afternoon, Oct. 3, at the reception given by the Church of the Disciples in honour of Dr. Charles Gordon Ames, who was eighty on that day, and completed on that day also twenty years of service as their minister. Dr. and Mrs. Ames received what seemed to be an endless stream of friends, and in the midst an interval was made for some speaking.

Mrs. Beatley presented the volume of Prayers, of which we spoke in our article of greeting to Dr. Ames a fortnight ago, as a memorial of the twofold celebration, and then President Eliot, of Harvard, offered his congratulations. Speaking of Dr. Ames he said:—"At twenty-one he was an elder of the Free Will Baptist communion. Later he discovered his affinity with the Friends, and now he has long illustrated for us, who believe in freedom, the perfect independence of the intellectual life. He has the capacity, moreover, to put this independent thought into clear, incisive, epigrammatic expression, and adds to it the spiritual and poetic quality that gives his words an incalculable influence. The reason that we find it difficult to believe he has reached his eightieth year is that in him there is not a trace of the common pessimism of old age. His presence means good cheer, and he still looks forward to the future with joy and hope."

Among the many letters was one from Bishop Lawrence, and Mrs. Julia Ward Howe wrote:—

"Through many past years the Church of the Disciples has fed our spiritual hunger with angels' food. Death robbed us of our founder and first pastor, but the mantle of James Freeman Clarke fell as fittingly upon the shoulders of his successor as that of Elijah upon his younger colleague, Elisha."

"To that dear Love which gave us our beloved friend and teacher of so many years, we commend him and ourselves, hoping yet to pursue with him in happy days to come the paths of pleasantness whose end is peace."

Dr. Edward Everett Hale welcomed Dr. Ames with wise and witty words into the fellowship of those who dwell within the region that lies between eighty and ninety years. And then, having spoken of him as not merely a Bostonian, but an American, Dr. Hale's voice grew very gentle as he spoke of the sweetness and tenderness of Dr. Ames's intimate communion with God. He closed with a word about the good times Dr. Ames is going to have before he is ninety.

An original poem by Mr. E. A. Church followed, with the closing line, "Not the long life, but the large life we praise."

Then Dr. Ames spoke in response. He accepted all that honour, he said, as Horace Greeley accepted the Democratic nomination for President, "in the spirit in which it was meant." He recalled Mr. Tiffany's saying, on a similar occasion, "I know you flatter me, but please continue." Yet the word he liked as well as any that had been spoken was that which hinted that a merely long life is not a particular credit to any-

one. Everywhere, he said in conclusion, he looked for friends and comrades, and everywhere he found them. He had great respect for the human race, and was sure that, in spite of the occasional black sheep, God wasn't sorry He made men.

In the *Christian Register* of Oct. 8 is the report from which these notes are taken.

HYDE CHAPEL, GEE CROSS.

ON the eve of the celebration of the Bicentenary of Hyde Chapel, the following historical notes will be of special interest to many of our readers. A detailed history of the chapel, we are glad to hear, is in the press.

Hyde Chapel, Gee Cross, occupies a unique position in the religious history of the district. The building, known in its earliest days as "The Presbyterian Chapel"—since replaced by the present chapel—was the first edifice erected for the public worship of God in the township of Hyde. The present borough of Hyde did not then exist, even as a village, there being but a few farm houses and cottages, and, although Gee Cross itself could not then be called a village, it formed the most convenient centre, lying about midway between Stockport, Mottram-in-Longden-dale, and Ashton-under-Lyne. There were no wealthy residents in the neighbourhood, and it was to the yeomen of the district that the chapel owed its existence. The land was given by Joshua Thornely, of Hyde, husbandman, and in 1708 the chapel was built, the cost being given as £413 2s. 6d., which sum was apportioned between the Protestant Dissenters of Hyde, Werneth, and Haughton. The Haughton members crossed the river Tame by a wooden bridge built by them for the purpose, and which was called the Presbyterian Bridge. The first minister was Rev. John Cooper. He was educated by Mr. Chorlton, minister at Cross-street Chapel, Manchester, and was ordained at Knutsford on August 8, 1710. In 1766 land was purchased and a Parsonage House was built. The chapel was enlarged in 1767, being indeed almost rebuilt. When altered it appeared as an oblong 16 yards by 8, with galleries along the two ends and front, and with the pulpit at the centre of the back wall, very much like our chapels at Macclesfield, Knutsford, and Dean-row. At the west end was a small vestry room. The west gallery was called the Woodley Gallery, and was erected at the cost of the inhabitants of that locality. The chapel was computed to hold 290 sittings. The choir was placed in a portion of the east gallery. Music, both vocal and instrumental, so well maintained at the present time, has a long and honourable connection with Hyde Chapel. The early singing was accompanied by various instruments, both strings and reeds, and in 1822 an organ was purchased by the congregation, the cost being about £240.

The burial ground was enlarged in 1834 by the purchase of a plot of land from Mr. John Brocklehurst, of Macclesfield. In 1844 the congregation decided to build a new chapel, as the old one was too small for the number of worshippers, and the present handsome chapel was erected at a cost of £7,000, the opening service being held

on Wednesday, July 5, 1848. The service was conducted by the Revs. James Brooks and R. B. Aspland, the preacher being the Rev. Charles Wicksteed, of Leeds. Over the north door was fixed a tablet bearing the following inscription:—

"This House of Prayer, standing near the site of the chapel built A.D. MDCCVIII., was erected A.D. MDCCCXLVI., by the descendants of the founders, and dedicated to the Worship of the God and Father of our Lord Jesus Christ under the protection of that Act of Divine Justice, Stat. VII. and VIII. Vict. c. XLV., which leaves to non-subscribing Dissenters peaceful possession of the chapels and endowments of their pious forefathers."

The old chapel was pulled down after the present chapel was opened, and its site in the chapel yard is marked by the graves of several ministers and worshippers who were interred within the sacred walls.

The organ was taken out of the old chapel, enlarged, and put into the new chapel, where it remained until the year 1870, when the present organ was purchased by the congregation at a cost of about £600, and was opened on Sunday, April 17, 1870, when special opening services were held. In 1888 several old cottages were pulled down, the land added to the chapel yard, and the present boundary wall and palisades afterwards erected. The old village stocks formerly standing near the cottages were not disturbed, and are now in the chapel yard. They are inscribed "H. B. G. C., 1712."

A three days' grand bazaar was held in October, 1894, when a sum of £1,539 6s. 1d. was realised to pay the costs of enlarging and improving the chapel yard, and clearing a building debt on the erection of new schools. The chapel yard was again extended in 1901 by a gift of land on the north side by Mr. W. B. Brocklehurst, M.P., making good a gift from Mr. P. P. Brocklehurst that failed to take effect, owing to the death of the donor. Gee Cross has been singularly fortunate in the long services of its ministers, its 200 years being covered by 9 ministers, of whom no less than 5 have ministered for over 20 years, and of these 2 (including Mr. Dowson) have been pastors over 40 years. The following is the complete list:—

Rev. John Cooper, 1710-1730; died.
Rev. Thomas Hartley, 1732-1755; died.
Rev. John Haughton, 1756-1761; left.
Rev. Samuel Mercer, 1761-1766; died.
Rev. George Checkley, 1766-1781; left.
Rev. Bristowe Cooper, 1781-1805; died.
Rev. James Brooks, 1806-1854; died.
Rev. Charles Beard, B.A., LL.D., 1850-1866; left.
Rev. H. Enfield Dowson, B.A., 1867.
Rev. Fredk. Ashton, assistant, 1871-1875; left to become first Minister of Glossop.
Rev. Alex. R. Andreae, M.A., Assistant, 1901; co-pastor, 1904.

There is no record when the Sunday-school was first opened, but that the congregation was early awake to the needs of the children is shown by the fact that records are in existence for the year 1794. In 1799 a sermon was preached in the large room of the Queen Adelaide Hotel by a Mr. Lavender of the Wesleyan Connexion. Reading and writing, as in many of our early Sunday-schools, were taught to the

scholars, and for some years the school was held in the village School House. In 1840 the congregation decided to erect school buildings, and purchased a plot of land for that purpose. The school was opened in 1842; it soon became too small, especially after the day school was formally connected with the chapel, and was pulled down, a larger building being erected on the same site, and opened in 1861. The present-day schools were opened on January 4, 1869, as "The Gee Cross Un-denominational School." Two adjoining cottages were altered and added to the school in 1872, but again the building proved too small for its requirements, and the present commodious buildings were erected at a cost of £3,000, and opened on July 12, 1900. The day schools were handed over to the local education authority under the Education Act of 1902 in 1905. The past few years have been years of active work.

The Rev. H. Enfield Dowson, the present beloved pastor, who preached his first sermon on Easter Sunday, April 21, 1867, has been the trusted friend and leader in all good work among his people, although, as our denominational records bear witness, he has not spared himself in connection with many varied activities, apart from his work at Hyde Chapel, and since the advent of the Rev. A. R. Andreae (now his co-pastor), in September, 1901, the work has never flagged. The statistics for the present year show a list of no less than 138 names of Chapel and Sunday-school officials, engaged in various committee and institutional work. Evening services have been commenced, the former afternoon service now being held on the first Sunday in each month only, as a scholars' service. Annual meetings of the congregation have been instituted, with an annual Welcome Service to new members; the "New Hymnal" has been introduced, and the monthly *Chapel Calendar* is welcomed and appreciated by the members. The members have lately decided to capitalise the grave fees, which had previously been spent as income, and to add the amounts realised to the endowment.

The present condition of the chapel and its affiliated associations is very satisfactory, and to-day everything bears witness that the members are most firmly knit together in true fellowship. At the forthcoming gatherings large numbers of present and former members are expected, and the memory of the celebration will be an inspiration to yet further zeal, and may we hope, in the words of Mr. Dowson, given in a foreword to the souvenir, "that to generations yet unborn the Chapel may be none other than a House of God and a gate of Heaven."

Be calm in arguing; for fierceness makes error a fault and truth discourtesy.—*George Herbert.*

WE must hate sin in all its incarnations, and be sure that only fools make a mock at sin. But here is the truth we should always remember: that in God's great garden which lies outside all the fences we have to make and maintain, that the fairest and best may bloom and ripen, there is not one worthless weed—not one.—*Robert Collyer.*

THE GREAT MEETING, LEICESTER.

In good time for the Bi-centenary celebrations of these next days, there is issued as a dainty shilling book in white parchment cover, "A History of the Great Meeting, Leicester, and its Congregation," by the Rev. A. Hermann Thomas, M.A., with an Appendix, dealing with the Day Schools, from Notes by the late Edwin Clephan, J.P., and additional Notes by Alfred Henry Paget, F.R.I.B.A." (Leicester: Gee, Ratnett & Co., 20, Halford-street.) There are, as we noted last week, portraits of eight of the ministers, and, besides these, pictures of the exterior and interior of the chapel—of the latter both before and after the alterations of 1866—and of two of the most finely carved headstones in the graveyard, and of a curious panel of a lead rain-water head, bearing the date 1708, when the present chapel was first built.

The history of the congregation goes further back, and, indeed, Mr. Thomas puts down first in the list of ministers, the Rev. John Angel, a Presbyterian preacher, who in Cromwell's time, in 1651, was driven from Leicester because of his party's leanings towards the Stuart dynasty. Then, on the passing of the Act of Uniformity, in 1662, the Rev. Nicholas Kestin, one of the ejected, came to Leicester, and ministered to the Presbyterians there, not, indeed, in a chapel, but in the largest rooms available in the houses and outhouses of the members. Hence the name of "barn preachers," and a good deal of secrecy was required, to escape the persecuting efforts of the authorities. Lack of evidence leaves the story of these days by no means complete, but two other names of ministers appear on the roll before 1708, and Mr. Thomas tells of the acquisition by the congregation of an earlier place of worship, the "Old Barn," in the midst of pleasant garden grounds, and the union of Presbyterians and Independents under the London Heads of Agreement. "Orthodox as they were," says Mr. Thomas of this and other congregations of those early days, "they showed their good sense in neglecting the Agreement [which included a strict doctrinal confession], and founding their chapels for the worship of Almighty God only. Whether they suspected the future changes of belief, we do not know. At any rate, the Unitarians to-day owe a great debt of gratitude to those broad-minded men of old, for the 'open trusts' made it possible for their successors to move with the times, adopt truer views of God, and yet continue to worship in the ancient meeting-houses."

In the early days of the Great Meeting there were two ministers, a Presbyterian and an Independent, and the pews were exactly apportioned to the adherents of each, though both preached to the congregation as a whole. The position, however, was difficult. There was an agreement that if a gallery was built, each of the parties should build their own half, with a staircase of its own, and when, in 1721, the Independent, the Rev. John Greeve, removed to Chelmsford, a second minister was not appointed, and the Rev. Thomas Gee was in sole charge to the time of his death in 1729.

Of one of the longest ministries at the

Great Meeting, that of the Rev. Hugh Worthington, 1741-97, Mr. Thomas gives a most interesting account, and in the following century that of the Rev. Charles Berry was of just the same length, 1803-59. Mr. Worthington, who was born in 1712, the second son of a Cheshire tanner, studied theology under his uncle, the Rev. Hugh Worthington, who was for nearly 30 years minister at Dean Row, and then went to the University of Glasgow. There, from Dr. Simpson, recently ejected from the chair of divinity, he imbibed Arian opinions. After his ordination by a company of Cheshire ministers he was settled for a short time at Leek in Staffordshire, and then for three years in London, as librarian to Dr. Williams's Trust and minister at Newington Green. Thence he came to Leicester, and during his long ministry a steady advance was made towards the more recent Unitarianism of the congregation. Thus, when he died, the greater orthodoxy of his assistant and successor, the Rev. Robert Jacomb, was distasteful to the congregation, and, on his removal to Wellingborough, Mr. Berry, an avowed Unitarian, was chosen as his successor. The list of the remaining ministers at the Great Meeting we noted last week.

In preparing this account, Mr. Thomas says, in his preface, he was obliged to draw largely from external authorities. "Several of the early registers were lost at a time when people were less careful of these things. This will explain the occasional gaps in the narrative and the absence of the intimate details which illuminate dates and facts. I do not think, however, that the history of any of our dissenting congregations is finally irrecoverable. A future investigator with time and patience could probably supply much by searching the books and papers of the local parish churches, the town records, old family letters, and contemporary memoirs. May such an investigator be found!" Meanwhile, Mr. Thomas has furnished an admirable account, to which Mr. Paget's notes add many quaint and interesting details. The book will be warmly welcomed by many beyond the special circle of the Great Meeting congregation.

THE HERETIC.

As a penny tract the British and Foreign Unitarian Association has published another poem by the Rev. H. W. Hawkes, of Liverpool. His "Man of Nazareth" has long been known and valued among our Churches, as a simple narrative in verse, of the life of Jesus. More recently Mr. Hawkes published "The Coming of Christ," in which he offered "a subjective counterpart" to the earlier poem. (A notice of this latter poem appeared in the INQUIRER of Sept. 29, 1906.) Now, in "The Heretic" we have not, indeed, an autobiography of the writer, but his presentation of the experience, told in the first person, of many "who have worked their way out of so-called Evangelical beliefs into a wider faith." In the person of a "heretic," he tells of his

"fateful pilgrimage

From creed and dogma to the Open Way."

The contrast he presents is with the crudest form of the old beliefs and the most unlovely kind of dogmatist. This doubtless represents a common experience, but as an appeal to those who may be moving towards a broader faith it will hardly be so effective as a more sympathetic dealing with the religion of the old paths. The poem is in blank verse, which carries us, for the most part, smoothly along, but there are two lines at least over which, as such, we stumble:—

"From such travesty of the Universe."
"When sweetly discoursing to village folk."

The heretic in his protest is first driven into sheer unbelief:—

"So for a while I raved, and wandered far
Into a wilderness devoid of springs
And bare of herbage, where on husks I fed,
Parching with thirst, yet thinking all was well!
But blank denial cannot long endure.
It gives no satisfaction to the mind
Which gazes round upon a Universe
Instinct with purpose, beauty, progress, life!

Reason demands an answer to these things,

An answer to the cravings of the heart,
An answer to the riddle of itself,
An answer to the something it calls Soul
Which thirsts and hungers after holiness,
And till it finds reply it questions on
Assured that somewhere answer may be found!

And so it was with me! Reaction failed
To satisfy my mind: negation failed
To give a solid footing for my life;
And there was that within which knew no peace.

My soul cried out for God, the Living God,

And could not rest till rest was found in Him."

How the troubled soul found peace again and a living faith is beautifully told in the lines which follow, and then the heretic's repulse from the old church fellowship, and the gladness he found when he cast in his lot with "Churches of the Open Way." "For me," he says, in conclusion—

"Henceforth no other way is possible,
And in them I will shelter, finding peace.
I war not 'gainst the rest who still hold fast

The creed of Paul, Augustine, Calvin, Knox!

I only claim like freedom for myself
That I may live my life as they live theirs,

Holding as true that which is truth to me;

That which my conscience holds in honesty:

That which my reason sees in purity:
That which my heart feels in sincerity.
So will I pass my days beneath God's heaven,

Living by Faith and trusting still in Love."

"THE House Beautiful stands by the Wayside." The most precious things are the commonest, and these are to be gained, not by large fortunes, but by large souls.—F. B. Westcott.

PROVINCIAL LETTER.

THE NEW REVOLUTION IN SCOTLAND.

ALL the Scots sects are brooding over social questions. They feel that they are in the hands of the "Celestial Surgeon," who is stabbing their spirit "broad awake." The pressure of labour and trade distress is like "a piercing sin" in the ecclesiastical soul, and, with vital anxiety, Synods and Presbyteries have turned from theology to economics.

A well-known writer on "Men and Manners" in the *Scottish Review* says: "No one who has followed the course of liberal opinion in Scotland can fail to notice that the public mind—especially the working-class mind—no longer takes the keen interest it once did in Ecclesiastical questions. Social questions now take the first place."

In every large city the unemployed are in evidence, and their acute cry has entered the ear of the Church. There is commotion and excitement of a strange kind in Church courts. Ministers are lamenting their lack of training in Economics, and seeking ready means of enlightenment. Their knowledge of Church history and the results of the Higher Criticism is of no use to them in a time like the present.

The new sense involves a radical modification of the Creeds. The phenomenon of starvation has to be taken into account in theology. Sympathy with the hungry prevents the preaching of reprobation. The fact of unemployment makes the doctrine of Substitution invalid. Social suffering creates suspicion of the standards and gives pause to worship. It is made evident that belief in the authorised dogmas does not save from sweating or deliver labour from want.

The Churches feel that not their membership only is at stake, but their whole system of thought is affected. They are being made aware that they have to adjust both faith and practice to present experience or lose the people.

In Aberdeen last week there were two typical meetings. The Synod of the United Free Church invited a prominent Labourist (late president of the Trades' Council, and at present a member of the Unitarian Church) to speak to its members on "The Church and Social Duty." To a crowded audience in the Hall of their College, Mr. Duncan delivered an eloquent address, characterised by earnest but chastened passion, on the shortcomings of the Church regarding the labouring masses. As I listened to it, I felt that it was a revolutionary sign for a Unitarian layman, who is an avowed Socialist, to be welcomed and appreciated in the place wherein Professor Robertson Smith wrought, and from which he was summarily ejected. After the Higher Criticism there has come the Imperative Economics! The other meeting was significant also. In connection with a projected branch of the Scottish Christian Social Union a Conference was held with Socialist workmen belonging to the S.D.F., and the committee had a sore hour with the candid critics of the Church.

The same sort of thing is going on everywhere, and the Churches are shaken by it. The practical side of it was well

illustrated by the action of the Rev. E. T. Russell in leading a deputation of hungry men, women, and children in an appeal to the Glasgow Town Council. Mr. Russell has got into close touch with the masses in his Van and other work, but I deem his heading of the group of needy creatures (some of them barefooted) up the marble stairs of the Municipal Buildings is the noblest thing he has done. There is certainly a call to the study from the street, and we will have to yield to it.

Our city has had a very feminine aspect for a week, owing to the Congress of the National Union of Women Workers. A large number of delegates came, and our streets were full of women who were intent on other things than costumes. At their meetings the merry hat was not in evidence, but there was much earnestness of mind and warmth of heart concerning civic work. Miss Catherine Gittins read a paper on "Women's Work in Municipal Affairs," which was very cordially received. She conducted services in the Unitarian Church last Sunday with large and appreciative congregations.

My short sally with the Van in Stirling and Larbert made me realise the large possibilities in that kind of work. My experience of open-air meetings had established my faith in them, and I fully expected that the Van would be a luminous centre wherever it travelled. Mr. Russell has certainly proved that the common people will hear a Unitarian preacher gladly. I was one of his crowd on the evening when I reached the Van, and went round to see and feel how they took what was said. There was close attention and evident sympathy. In a Scotch crowd around a speaker on theological subjects there are sure to be hecklers, for dogmatic instruction has made opinionativeness keen, and in front of the Unitarian speaker there was an alert group eager to question. So determined were they that, after the Van had gone for the sake of the tired horse, the artillery of queries continued, and the lecturer had to reply.

The weather was dull and rainy, but when my turn came to speak there were over four hundred listeners ready. They were quiet, and I felt their hunger. I occupied the hour allotted to me, and no one went away. I, too, had to keep to the ground, sans Van, and if I had been able to stand till midnight, some would have stayed.

The late John Pullar had his eye on Stirling for a Unitarian Church thirty years ago, and my experience there gave some justification to his hope. The fields are white unto harvest, but the labourers are few.

The nine miles travel in the Van to Larbert was a new sensation. The day was sunny, and the glory of autumn was around. I thought of Stevenson's lines—

"Then follow you, wherever hie
The travelling mountains of the sky,
Or let the streams in civil mode
Direct your choice upon a road."

—and felt the gladness of an apostle of the travelling faith.

Our canny horse took us to our grassy station, and thereon to three hundred people on the Saturday night, I expounded our Gospel. I think it was wonderful that so many, on a night devoted to pleasure,

should come and stay to hear. Our Van has roused that whole neighbourhood. The district is metallic. Iron smelting and moulding go on all round, and the scenery is grimy.

It was with peculiar pleasure that I went to the Universalist Church at Stenhousemuir on Sunday morning. I had long known of its existence, but never stood in it. I knew the man who founded it, and some of the evangelists who succeeded him. Specially did I know Mrs. Soule, who took the church to her heart. The morning was dry, but dull and cold; nevertheless, the little sanctuary was full of zealous souls eager for spiritual worship. Among the elders were some who had helped with their hands to build the house, and to whom every nail in it is dear. For forty years the place has been maintained by devoted men and women, and among them is a band of speakers who conduct services regularly. To this isolated flock the visit of Mr. Russell has been a regeneration. They find that by natural development they have got to the Unitarian position without knowing it. Now they are ready and eager for attachment with us. They are intelligent, virtuous, pious people—the cream of the labouring class. I should like to see their church on our list, for I feel sure it would be a credit to us.

That was a day of refreshment to me. I was on holiday, and the day was my second Sunday off regular duty. The devoted people to whom I preached, and whose homes I visited, had put me in the spirit of gladness, and I trudged the four miles in the rain to Bonnybridge, joyous, though limping. (Even a preacher's mirth cannot remove rheumatism.) I found the hospitality of these people equal to their piety, and was refreshed for evening duty. Then came the crowning pleasure of the day. Nearly five hundred persons assembled in the Public Hall. Their eager faces made strong appeal, and I felt that the mettle of the Unitarian pasture had to be shown. If I had intended reading an address, the far-off and dim light was against it. Any paper I had was turned face downward on the table, and I committed myself to my subject. The singing had been hearty—I never heard our hymns sung so well—and it would have been a grave fault to speak faintly after it.

I talked afterwards with the men who lingered, and found them sturdy, thoughtful, and heretical. They had renounced orthodoxy, and were glad to know of a reasonable faith. One of them took us home, gave us tea, yoked his horse, and had us driven back to the Van. That lift was a providence, for I was very tired, and the Van bed was sweet after it.

These folk should be kept hold of somehow. The leaders among them are foremen, and well known for their advanced views. They are ready for organisation as a Church of the Liberal Faith.

I am strongly of opinion that a crisis has come upon our denomination in Scotland. The case of the churches at Kilmarnock, Kirkcaldy, Ross Street, Glasgow (if not others also), shows that Scotland should not be treated as a mission field from a distant centre, but taken in hand on the ground of its native needs. The very strongest men possible are needed

for Scotch work, and a vigorous, generous, hopeful policy is required.

The letting go of Kilmarnock and Kirkcaldy is a black disgrace to us. There should be a speedy clearing of the misunderstandings which have caused the present sad state of affairs. Scotland never was so ready for our faith, and it is humiliating to see congregations suppressed. The situation is grave, and requires frank and sympathetic consideration.

ALEX. WEBSTER.

Aberdeen, October 19, 1908.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Banbury.—On Sunday, October 18, Principal Carpenter, of Manchester College, paid a long-promised visit to Christchurch Chapel, and preached to a large congregation on "The Kingdom of God." Before the service Dr. Carpenter gave an "At Home" in the school-room; about fifty members of the church and congregation were present. The organ, which has been thoroughly repaired and removed from the gallery to the west end of the north aisle, was re-opened on the same occasion by Mr. Ludwig, of Banbury.

Birmingham: Church of the Messiah.—The anniversary services were held on Sunday, October 11, the Rev. James Crossley, of Birkenhead, being the preacher, and collections were made on behalf of the Sunday Schools and Home Mission. The annual meeting of subscribers and friends was held on the following evening, Mr. Neville Chamberlain presiding. The hon. secretary, Mr. Joseph Kimberley, read a short report from the committee, in which they referred to the great loss the schools and mission had sustained in the death of Mr. Thomas W. Ryland, the hon. treasurer. Reports concerning the schools were read by the morning superintendents, Miss M. Ryland, and Mr. Leslie Arthur-Smith. The home missionary, Mr. W. J. B. Tranter, read an interesting account of his work during the year. Mr. G. W. Kenrick, the hon. treasurer, read the financial statement. There was a good attendance at the meeting, among those present being the Rev. J. W. Austin and Mrs. Austin, Right Hon. Wm. Kenrick and Mrs. Kenrick, W. Byng Kenrick, John Chamberlain, Mrs. F. Ryland, Mr. and Mrs. H. New, and Mr. and Mrs. T. J. Worsley, jun.

Bolton: Bank-street.—The preachers at the harvest services on Oct. 11 were Mr. J. E. Jones, M.A., and the Rev. J. H. Weatherall. At night forms had to be placed in the aisles; the congregation numbered 800. The collections amounted to £106 9s. 10d. Last Saturday the Sunday-school teachers held their 250th quarterly meeting, there being present about 150 past and present teachers and officers. At the conclusion of the business meeting the chair was taken by Mr. J. Percy Taylor, J.P., who was supported by the Rev. J. H. Weatherall, Messrs. Thomas Harwood and M. Gerrard, jun. (superintendents), and A. H. Hardman (secretary). The secretary had received letters of greeting from absent friends, including the Revs. Jeffery Worthington, C. C. Coe, and C. J. Street (past ministers), and James Harwood (past secretary); Messrs. J. Carter Collins and M. Gerrard, sen. (past superintendents), Miss Harriet Taylor and Mr. E. M. Taylor. The chairman offered a cordial welcome to the guests, some of whom had travelled a considerable distance to be present, and spoke of his own happy connection with the school. Mr. Thomas Harwood addressed the meeting on "Looking Backward," reviewing the school's progress during the past sixty years, and giving many interesting reminiscences of early teachers' meetings. Mr. Weatherall followed with an address on "Looking Forward," outlining the school's ideals and offering interesting suggestions for the future. Other speakers followed.

Coalville.—On Sunday, Oct. 11, the Rev. Kenneth Bond, of Desford, preached morning and evening in the new hall, which was well filled in the evening. On Sunday evening, Oct. 18, Mrs. Tingle, of Derby, again took the service, "Christ in the Tempest" being the subject of her sermon. Notwithstanding that special services were being held at several Nonconformist places of worship in the town, the hall was well filled. On Monday, Oct. 19, Miss E. Sharpe, of London, paid a surprise visit, and conducted a short service which was much appreciated by the little gathering of friends who had been collected to meet her. To-morrow (Sunday) a Sunday-school is to be commenced.

Derby (Presentation).—On Thursday evening, October 15, at a social meeting of the Friargate congregation, a presentation of a purse of gold was made to the Rev. E. S. Lang Buckland, who recently retired from the pastorate. The chair was taken by Mr. W. H. Clephan (senior chapel warden), who was supported by Mr. Buckland, the Rev. Albert Thornhill, M.A. (the newly-appointed minister), Mr. W. J. Piper, J.P., Dr. Rice, Mr. Neville Cox, and others. Mr. Piper, in making the presentation, said that whilst they greatly regretted Mr. Buckland's retirement after more than four years' service, they derived some satisfaction from the knowledge that they would continue to meet him and to know of the work to which he had decided to devote his energies. Their late minister had shown himself to be a man of high intellectual attainments and of a deeply sympathetic nature. His services as a preacher and as faithful friend had been cordially appreciated by them all, and he ventured to assure Mr. Buckland that whatever the future might bring him he might count upon the respect and good wishes of all his old acquaintances at Friargate. Mr. Buckland had lifted up his voice and employed his pen for the amelioration of the condition of the poor and afflicted, and they rejoiced to know that it was his intention to give increased attention to this noble work. Mr. Buckland, in acknowledging the gift and the great kindness he had received at their hands, said that he should ever feel grateful for having had the privilege of working with them. He assured them that he should always stand for that liberty of religious thought of which he had spoken to them, and that he should ever feel the friendliest interest in the well-being of the congregation. He extended to his successor and to Mrs. Thornhill the heartiest felicitations, and wished them many years of happiness at Friargate. Mr. Thornhill reciprocated Mr. Buckland's kindly words, and assured him of the genuine pleasure he should derive from his presence at their meetings and fraternal advice.

Gloucester.—Between Oct. 4 and Dec. 6 a course of special Sunday evening services, made possible by help from the B. and F. U. A., is being held in Barton-street Chapel. Under the heading of "Religion To-day," the Rev. W. Copeland Bowie lectured on Oct. 4 on "Religion and the Bible," the Rev. J. E. Manning on Oct. 18 on "The Twin-Sisters—Religion and Theology." On Nov. 22 the Rev. Henry Gow is to deal with "Religion and Social Questions." On the intervening Sundays the minister, the Rev. Rudolf Davis, lectures. Mr. A. J. Ashbee, Bryansburn, Tuffley-avenue, has accepted the trusteeship, on the resignation of Mr. A. Dunn.

Guildford.—In the absence through indisposition of Mr. Dixon Kingham, Mr. Ward spoke, at the Social Question Conference, on "The Right to Work," Mr. Howard T. Mitchell, of the *Surrey Times*, being in the chair. At the open conference on Monday evening, the Rev. F. R. Swan, organising secretary of the League of Progressive Thought and Social Service, gave an inspiring address on the work of the League. Mr. Ward presided, and it was agreed to form a local branch. The Rev. R. J. Campbell is announced to visit Guildford to preach and lecture in the early spring.

Ilford (Stone-laying).—On Saturday afternoon, Oct. 17, two memorial stones of the new Unitarian Christian Church were laid by Lady Durning-Lawrence, on behalf of Sir Edwin, who had been announced, but could not be there in time, and the Rev. T. E. M. Edwards, who, as minister of the Provincial Assembly, had been the originator of the church, and, as one speaker said, "its wise counsellor and trusted friend from the beginning until now." The site of the church is in the High-road, midway between

the Broadway and Seven Kings station, and the section now being erected consists of nave, chancel, porch, and vestry, with accommodation for about 180. The cost of this and the freehold land, with room for further extensions, is £1,550, about half of which has been subscribed. Towards the balance the Permanent Chapel Building Fund has made a substantial loan, free of interest, to be repaid in regular instalments by June 30, 1920. It is hoped that the building will be opened by Christmas. There was a considerable gathering for the stone-laying. The opening devotional service was conducted by the Rev. F. H. Jones, President of the London and South-Eastern Counties' Provincial Assembly, who, in the course of an earnest address, spoke of the happy change which had come over the feeling of the various Christian churches for one another, and the genuine sympathy with which they now regarded the sincere efforts of all the others, while steadfastly maintaining their own free position, and their own witness to what they hold to be the highest truth. The architect, Mr. H. E. Richards (who is a member of the church, drawn through the Van Mission into its fellowship), then presented a silver trowel to Lady Durning-Lawrence, and afterwards another to Mr. Edwards, and the two stones were "well and truly laid." Mr. E. R. Fyson, chairman of the congregation, proposed, and Mr. John Kinsman seconded, a hearty vote of thanks, and in response Lady Durning-Lawrence said she was told that, including their own, there were six churches in a line along the High-road, each one professing a different form of the same religion. But it was well to remember that they all owned the same Shepherd, and belonged to the one great fold. She urged the importance of kindness one towards another. Whilst acting straight forwardly and being true to their own convictions, they should respect the religious beliefs of others. She was glad to know that there was not the same opposition to the Unitarian faith as there was when she was a child. People were beginning to understand its beautiful and reasonable simplicity. She wished the church a great success. The Rev. T. E. M. Edwards also responded, and said that he regarded the laying of that memorial stone as the crowning act in the 42 years of his ministerial life. It was a great honour, which he owed to the exceeding kindness of his friends. A collection was afterwards taken (£14 16s. 9d.), and the Benediction brought the proceedings to a close. Tea was afterwards served in the Ilford Reading-room, hospitably provided by a member of the congregation, and afterwards short speeches of congratulation were made by friends who could not stay for the evening meeting. The Rev. W. H. Jeffries (United Methodist) was the first speaker, and he said the day had gone by for thinking they could benefit their churches by denouncing other forms of faith. He would rather emphasise their agreements than their differences. Although there might be differences of method and differences of belief, yet the aim of all was the same, the beautifying of God's earth, and the bringing in of the Kingdom of God. Mr. James May (deacon of the High-road Congregational Church) and the Rev. J. Arthur Pearson, the new London District minister, also made cordial speeches, and the architect gave a brief description of the new building, followed by Mr. Fyson, with a financial statement. At the evening meeting, Mr. John Harrison, President of the British and Foreign Unitarian Association, took the chair. After an opening hymn, the Rev. Gordon Cooper offered prayer, and speeches were made by Sir Edwin Durning-Lawrence and the Revs. H. Rawlings, W. Copeland Bowie, and T. E. M. Edwards. There was another collection (£5 0s. 3d.), and various donations for the occasion brought the total up to £53 7s. Another £100 Sir Edwin had previously promised. The meeting closed with the Benediction.

London: Bermondsey.—The Young People's meeting [at the Fort-road Church on Tuesday evening, to which the Bermondsey League of Comrades had sent invitations to the schools and guilds of our London churches, was attended by hardly any of the invited. The Rev. F. K. Freeston, who was announced to give the principal address, did not appear. Stratford was represented by Mr. E. Noel, and three or four came from Peckham, but no other young people except the members of the Bermondsey League. The Rev. F. H. Jones conducted the service, and Mr. Noel read a lesson. The Rev. J. Hipper-

son explained the purpose of their league, founded by Mr. Seymour Marks, as threefold, to cultivate the religious life, the love of good literature, and the sense of comradeship. They had weekly meetings and a membership of between 20 and 30. On the roll being called, which it had been hoped would include representatives of many London Guilds, there was only Mr. Palmer, of Peckham, to respond, who repeated some lines of a poem and a saying of Tolstoy's, "The man who does kind actions need have no fear, for God is with him." The Bermondsey League followed, and sang a verse, after which Mr. Marks gave a brief address on what he had hoped from that meeting. The Rev. F. H. Jones then gave an address on "Comradeship," and was followed, on the same subject, by the Revs. W. W. C. Pope and V. D. Davis, who were also present. Mr. Jones said some wise and helpful words about not being discouraged at a small meeting, if only those who were present really cared.

London Guilds Union.—The autumn meeting of the Union was held at Mansford-street, Bethnal Green, on Saturday, Oct. 10. The opening service was conducted by the Rev. Gordon Cooper, followed by an address by Mr. H. G. Chancellor, his subject being "The attitude of our young people towards the social problems of to-day, with special reference to Temperance." Mr. Chancellor urged the importance of getting understanding of the social problems and evils of to-day; of these he considered the drink question to be the most important. It was an evil which affected everyone to a greater or less extent; there were very few who had not seen its effects, if not in their own families, then amongst their circle of acquaintance. Mr. Chancellor then quoted some figures showing that crime was largely the outcome of drink. Drink was the root of the evil, and we must fight that, not drunkenness. To do this there was only one sound way—total abstinence. Mr. Chancellor urged the Union to throw its weight on the side of total abstinence. A conference followed the paper, in which the Revs. Gordon Cooper, R. K. Davis, Mr. Gimson, Mr. A. S. Noel, and others joined. The chair was taken by the Rev. W. H. Rose, president of the Union. About 60 were present.

London: Peckham.—The Rev. Delta Evans lectured on Tuesday evening, Oct. 13, in the Avondale-road School-room, on "The Wisdom of the Ancient Britons." Last week's *London Kelt*, in reference to the lecture, says:—"For an hour and a-half the lecturer completely captivated his hearers, who, judging by their frequent applause, were highly interested in the wise maxims, pithy proverbs, quaint trilogies, and tender harp-songs of our ancestors with which the lecture was illustrated. In the audience was a learned American doctor, who at the close expressed his amazement at the wonderful insight into human nature displayed in the literary remains of the ancient British philosophers, and his delight with the lecturer's manner and treatment of his subject."

London: Rhyl-street Domestic Mission (Welcome Meeting).—On Friday evening, Oct. 16, a meeting was held at the Mission to welcome the Rev. W. H. Rose as missionary in succession to Dr. Charles Read. Mr. P. M. Martineau presided, and the Rev. H. Gow reported a number of letters of good wishes from friends unable to be present, including one from Dr. Horton's assistant, Mr. Barrett, superintendent of the mission work at Lyndhurst Hall, and another from Dr. Read, who had gone down to the sea to recruit his health. The Chairman, on behalf of the society, offered a very hearty welcome to Mr. and Mrs. Rose, and the Rev. F. H. Jones then spoke, and told of the remarkable testimony he had witnessed at the farewell meeting, at Walthamstow, to the wide-spread influence Mr. Rose had exercised there by his quiet and faithful ministry. Not only members of the little congregation, but men from the adult school and various societies in the town had spoken with much feeling of the help his presence and ready co-operation had been to them. Mr. Jones went on to speak of the aims of such a religious society as that Mission, in which the central fact of man's communion with God and the endeavour to uplift the spiritual life must go hand in hand with efforts to raise the outward condition of the people. The Rev. F. Hankinson offered a welcome on behalf of his congregation at Clarence-road, and promised hearty

co-operation. Miss Anna Sharpe recalled the founding of that Mission 26 years ago, and the devoted work Mr. Pollard had put into it, leading to its steady growth. She joined cordially in the welcome, and gave some admirable counsel to the mothers and other members of the Mission as to how they could help to sustain the work. The Rev. A. A. Charlesworth also spoke, and Mr. W. T. Pritchard joined in the welcome on behalf of the workers connected with the Mission. The Rev. H. Gow spoke for the Rosslyn Hill congregation, many of whom already help in the work, and expressed the hope that Mr. Rose would gain other recruits from among them. Mr. Rose made an earnest response, and tea was afterwards served in the upper rooms, bringing an encouraging meeting most pleasantly to a close.

London: St. James's Hall Special Services.—The first of five special services, to be conducted by the Rev. J. Page Hopps in the new St. James's Hall, Great Portland-street, W., was held last Sunday evening. It is a delightful hall, not too large, and capital for hearing. The numbers present were variously estimated as well over 300 and over 400. Before beginning the service Mr. Hopps made a statement as to the object of these evenings, which he said was the cultivation of brotherhood and the serious study of religious questions. After more than fifty years of that work he was more than ever convinced of the need of the presentation to the people of a rational humanitarian religion. It distressed him also to see Sunday evening in London so largely given over to mere pleasure-seeking. After these five addresses on "Rational Religion" he should invite them to follow him into his chapel in Little Portland-street, where he would give a sixth, on "Rome or Reason." He then read a passage from the statement of the ideal of "Our Father's Church" as to religious meeting-places for all, and the service opened with the hymn "Now thank we all our God." Psalm viii. was the first reading, and after the anthem "He that drinketh of this water shall never thirst again," Mr. Hopps read some verses by an American writer on "The Rise of Man," in which these lines occurred:—

"Ever from brute to the man,
From sense to the radiant soul."

"The rise, not the fall of the race
Is the luminous thought of to-day."
Then the hymn, "Lead, kindly Light," and then the address, which almost exactly kept its promise of being half an hour in length. "Rational Ideas concerning Human Life: its Beginning and its Meaning," was the subject, which was unfolded as a religious interpretation of the doctrine of evolution. It leaves us with the sense that human life is being guided, in which the last word is "Nearer, my God, to Thee, nearer to Thee." "That great evolutionist, St. John," was quoted, a greater evolutionist than Darwin, and his word, "Beloved, now are we children of God, and it doth not yet appear what we shall be," &c., for spiritual evolution is the end of life, and its whole meaning is in reverence and righteousness. To-morrow being Citizen Sunday, Mr. Hopps is to speak on "Rational Ideas concerning Civilisation, Society, and Comradeship."

Lydgate.—The Sunday School Social Union was reopened on Saturday, October 10, after the summer vacation, and on October 17 the Rev. Lucking Tavenor gave an interesting lantern lecture on "What I Saw in Holland." On Tuesday evening, October 13, Mr. Tavenor began a literary class with a paper on "Ancient Literature," which was also illustrated.

Manchester: Bradford.—On Sunday, October 18, the Sunday-school anniversary services were held in the school of the Mill-street Free Church. In the afternoon Root's cantata, "Under the Palms," was sung by a choir of eighty voices and orchestra of twenty performers, under the conductorship of Mr. S. H. Whittaker. Four hundred people were present, and greatly enjoyed the service. In the evening the service was conducted by the Rev. C. Peach, of Upper Brook-street. Special hymns were sung by the Young People's Church Choir, trained by Mr. S. H. Whittaker. The service was well attended.

Poole.—Last week an Eisteddfod was arranged by the Skinner-street Congregational Church, an off-shoot from the old Presbyterian Meeting-house in Hill-street; and, in open competition, the prize for choirs was won by the Unitarian

choir. In addition, eight other prizes were taken by members of the choir either for solos or part-singing, so that in the vocal music section a large share of the honours fell to Hill-street. It happened, too, that last Sunday evening was the date for the monthly musical service, and a crowded congregation were present to hear more of the singing which had commended itself so well to highly competent judges. The sermon preached was on the meaning of two covenants, dating from the settlement of ministers in 1704 and 1741, both previous to the secession of the Independents, and affording an interesting light on the worship and beliefs of the old Nonconformity.

Sheffield: Upper Chapel.—A special service for the dedication of the new organ, pulpit, and choir stalls was held on Thursday evening, October 15, preceded by an organ recital by Mr. John Harrison, President of the B. and F.U.A., and followed by another recital by Mr. C. W. Perkins, of Birmingham. The great beauty of the new organ was thus fully realised, and much delight in it was expressed. The service was conducted by the Rev. C. J. Street, and the sermon was preached by the Rev. Charles Hargrove, who spoke of the uniting power of music, amid all the intellectual differences among religious people. Music, he said, was the medicine for sick souls, the keeper of thoughts we could not transfer into words. It made us know in our hearts what we needed, although in our minds we might not understand. The dedication was also made the occasion for a presentation to Mr. H. R. Bramley, one of the secretaries of the congregation, who also acted as secretary to the Organ Fund Committee, of a silver salver and silver cake knife. The presentation was made by Mrs. J. R. Lister, on behalf of the congregation, and Mr. Street spoke very warmly of their appreciation of Mr. Bramley's work for the church. The re-opening services were continued on Sunday last, when the Rev. C. J. Street, who that day completed five years of his ministry at Upper Chapel, was the preacher. Mr. Arnold Bagshaw presided at the organ, and gave short recitals after each service. In the evening especially there was a fine congregation. Mr. Street had made a special appeal for an additional £450 to be raised by the opening days, so as to clear off what was then estimated to be the total liability of £1,100. The congregation, who had already given well, responded loyally to the appeal, and the collections on Sunday brought the receipts and promises to £1,117. Unfortunately, the extras had mounted up, so that the total expense is really £1,170, but the outstanding amount will doubtless be raised before the end of the year.

MR. E. CAPLETON, 113, Highbury New Park, hon. secretary of the Islington branch of the League of Progressive Thought and Social Service, sends us word that an address is to be delivered by the Rev. G. T. Sadler, of Wimbledon, on Wednesday, 28th inst., at 8 p.m., at Holloway College, 315, Holloway-road, near G.N.R. Station, on "How we got the New Testament." Sympathisers are invited. There are already seven branches of the League in larger North London. A whole-day session and national demonstration is arranged for November 16 at the City Temple.

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 25.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. W. G. TARRANT, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. W. E. WILLIAMS, B.A. "Religion and Poetry."
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. V. D. DAVIS, B.A.
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. G. C. CRESSEY, D.D.
 Ilford, Assembly Room, Broadway, 7, Rev. F. H. JONES, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS. Evening Service at St. James' Hall.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. HENRY RAWLINGS, M.A.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. H. G. CHANCELLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. RONALD BARTRAM; 6.30, Rev. J. ARTHUR PEARSON.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. A. A. CHARLESWORTH.
 Wimbledon, Smaller Worpole Hall, 11, Rev. W. E. WILLIAMS; 7, Rev. GORDON COOPER, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BEDFIELD, 2.30 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. E. J. WILKINS.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. H. BODELL SMITH.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. T. G. GRAHAM.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. A. H. DOLPHIN.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Mrs. ANNIE H. PERRY.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

DEATHS.

EDWARDS.—On October 15, at 38, Burlington-gardens, Acton, W., Alexander Edwards, late of Clapton and Hackney, aged 78 years.

HUTTON.—On October 16, in Guernsey, Thomas Walter Hutton, son of the late Thomas B. Hutton, aged 47.

PEARSE.—On October 9, at 7, Bedford-place, Tavistock, Marian Wall, youngest daughter of the late Edmund Pearse, M.E.C.S., in her 80th year.

CHURCH OF THE UNATTACHED.

THERE are many UNITARIANS living at a distance from a congenial place of worship. Arrangements have been made by the British and Foreign Unitarian Association by which a SERMON or PAMPHLET will be sent WEEKLY to anyone paying 2s. 2d. in advance to cover a year's postage. Apply by letter to LADY WILSON, 86, Church Road, Richmond, Surrey.

CARMEL CHAPEL, WOOLWICH.

THE Commodious Chapel recently purchased for the Woolwich Church will be formally opened on Saturday, October 31, 1908, at 4 o'clock, by PERCY PRESTON, Esq., President of the London District Unitarian Society. The Chapel is situated in Anglesea-road, Woolwich. It is two or three minutes' walk from the Arsenal Station, S.E.R.

A cordial invitation is extended to all.

Situations.

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY (30) would give her services as COMPANION to Lady with children, where servant is kept. Away from London Help with needlework, music practice and drawing lessons for comfortable home for a time, and quite nominal salary.—W. W. B., INQUIRER Office, 3, Essex-street, Strand.

WANTED, in the neighbourhood of Liverpool, USEFUL HELP. Two in family. Comfortable home.—Address, M., 3, Essex-street, W.C.

LADY (27) desires post as COMPANION, or LADY HELP. Musical, domesticated, good needlewoman. Salary, £22.—K. D. E., 157, Hanover-street, Broomhall Park, Sheffield.

LADY, experienced trained teacher, highest references, desires post in family or school (boys or girls). English, Mathematics, Science, French, German, Latin.—FRANCIS, Croscombe Cottage, Gerrard's Cross.

TYPEWRITING, SHORTHAND, TRANSLATING. Authors MSS. accurately copied at reasonable rates. Special quotations for quantities. First-class work guaranteed. Evening and Secretarial work undertaken with Machine; also typing on machine direct from dictation. SERMONS A SPECIALITY.—Miss E. L. STENT, 68, Aldersgate-street, E.C., and 33, Crouch Hall-road, N.

AM I RIGHT?

I take it that you require your MS. to be neatly and clearly typed on a good paper and by a competent operator, for which service you are prepared to pay a reasonable price? Am I right? If so, write or phone for my terms at once. I guarantee satisfaction.

G. HERBERT CESAR,
Homefield, Woodstock Road, St. Albans.

LATE OF
10, Grange Road, Canonbury, London, N.

TYPEWRITING.—Young Lady, expert steno-typist, and highly recommended for literary work, undertakes Typewriting. Special care taken with author's MSS., and absolute accuracy guaranteed. 9d. per 1,000 words; with carbon copy, 1s per 1,000. Specimen of work submitted.—Miss ARCHER, 14, St. Andrew's-chambers, Wells-street, Oxford-street, London, W.

TYPEWRITING.

What Clients say of my work:—

"Thoroughly satisfied."
 "Prompt attention and excellent work."
 "Typing all very and very nicely done."
 "Careful typing."

Please write for my terms at once.

MISS M. HOEY,
2, Fairfax Road, South Hampstead, London, N.W.

TYPEWRITING

Executed at reasonable prices. Specimens of work submitted.

Special Terms for quantities.

Send for price list.

MISS MAY BURTON,
118, Cleveland Street, London, W.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Reduced terms for winter months. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms. Mrs. CHAMBERLAIN, 5, Claremont-terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON. Residence for Ladies. Responsible charge taken of younger guests. Beautiful winter climate.—Full particulars on application.

TO LET, Furnished Apartments. Home comforts. Invalids or delicate Children specially cared for.—NURSE LUCY GUNTORPE, 6, Belmont-street, Southport.

BOARD-RESIDENCE.

21, Gloucester Terrace, Hyde Park.

GOOD COOKING. Separate tables Bath (hot and cold). From 31/6 or 6/- a day.

LONDON.

BOARD-RESIDENCE, 5, CRAVEN-ROAD, BAYSWATER.

Close to Paddington station, Central Tube and Metropolitan, Queen's-road; Whiteley's, Owen's, and West End Theatres.

Terms: 31s. 6d. single; double, 63s.

MARY WATSON, Proprietor.

HERNE HILL.—BOARD-RESIDENCE in private family. Suitable for City Gentlemen or Students.—C., INQUIRER Office, 3, Essex-street, W.C.

UNITARIAN Minister's Widow has accommodation for paying guests. Terms moderate.—Mrs. WAID, “The Gables,” 20, The Grove, Wandsworth Common, S.W.

BOARD-RESIDENCE.

60, Oxford Terrace, Hyde Park.

Bath, hot and cold. Separate table. Good cooking and cleanliness; every attention. Full particulars on application.—Mrs. J. HARRIS.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: “Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste.”

Manchester City News: “Health and comfort carefully considered.”

Millgate Monthly: “Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food.”

Send to WARDEN for Prospectus.

“THE UNITARIAN MONTHLY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

CHANNING HOUSE SCHOOL,

HIGHGATE, N.—A Committee's Scholarship, value 15 guineas per annum for two years, will be awarded on the results of an examination to be held at the School on Friday, November 27th. Candidates must be under 14 on the day of examination.—For particulars apply to Miss Talbot at the School.

LETCHWORTH SCHOOL,

LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for.

Principal—J. H. N. Stephenson, M.A.

A LIBERAL PASTOR at Geneva wishes to place his daughter, who is twenty, in an English family, from November to April, where she would speak French with the daughters, in exchange for her board. Applications, with references, to the Rev. CH. COUGNARD, 4, rue de la Tour de l'île, Geneva. References in return.

SOMERVILLE SCHOOL,

ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

THACKERAY HOTEL

(TEMPERANCE), GREAT RUSSELL STREET, LONDON. Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

2nd year. 1st year 4,000 sold.
“THE SPADE AND THE SICKLE.”

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 14 (October)—

“Minister and People in a Free Church.”

Annual Subscription, 1s. 6d. 36, Manor Park, Bristol

Established in 1866.

JOSEPH TEBBUTT,

Transfer and Commission Agent,

71, OXFORD ROAD, LONDON, W.

Send for particulars of Businesses for sale, from £20 to £1,000. London and Country.—Advice free.

GEE CROSS CHAPEL
BI-CENTENARY FUND.

| | | | |
|---|--------|----|---|
| The Congregation ... | £2,000 | 0 | 0 |
| Former Members and Friends (already advertised) ... | 161 | 11 | 0 |
| Miss Harriett Gregson (Bolton) ... | 3 | 3 | 0 |
| Samuel C. Potts, Esq. (Huddersfield) ... | 3 | 3 | 0 |
| Mrs. James Thornely (Birkenhead) ... | 2 | 2 | 0 |
| Mrs. Le Neve Foster (Wilmslow) ... | 1 | 1 | 0 |
| George Slater, Esq. (Southport) ... | 1 | 1 | 0 |
| Miss Beard (Knutsford) ... | 0 | 10 | 6 |
| Mrs. C. Taylor (Ashford, Kent) ... | 0 | 10 | 6 |
| H. B. Cox, Esq. (Birkenhead) ... | 0 | 10 | 0 |

£2,173 12 0

W. HUDSON, Treasurer,
Hillside, Hyde, Manchester.

PROVINCIAL ASSEMBLY OF
NON-SUBSCRIBING MINISTERS AND
CONGREGATIONS OF LONDON
AND THE SOUTH-EASTERN COUNTIES.

THE TWENTIETH ANNUAL MEETING will be held on Wednesday, the 28th October, at Earl Street Chapel, Maidstone. Religious service at 11.30 a.m., conducted by the Rev. John Page Hopps, of Little Portland Street Chapel, London. Preacher: the Rev. W. J. Jupp, of the Free Christian Church, Croydon. Mr. John Harrison will preside at the Organ. Collection in aid of the Assembly's funds.

Luncheon at 1 p.m. in “The Old Palace,” Business Meeting, 2.30, Rev. Francis H. Jones, B.A., President of the Assembly, in the chair. Tea, 5 p.m. in “The Old Palace.” Public Meeting at 7 p.m. in the Concert Hall. Chairman, Rev. Alexander Farquharson; Speakers, Miss Spencer, Arnold Lupton, Esq., M.P., Revs. W. Copeland Bowie, Frank K. Freeston, H. S. Perris, M.A., L. Jenkin Jones, &c.

Tickets for the Luncheon 2s., and Tea 6d. (Ministers and delegates free), may be obtained of the Church Secretaries, of Mr. Hale, the Book Room, Essex Hall, Essex Street, Strand, W.C., or of the Hon. Sec., Rev. Frederic Allen, 5, Holland Grove, North Brixton, S.W.

NOTE.—A train for Maidstone leaves Victoria Station (S.E. & C.R.) at 9 a.m. Return tickets 4s. (returning by any train) can only be obtained of the Hon. Sec., to whom applications for tickets should be made at once.

STAND UNITARIAN SUNDAY SCHOOL.

A SALE OF WORK

will be held in the Schoolroom, and will be opened at 3 p.m. on

Wednesday, October 28th, by Miss PHILIPS (Mrs. Herford in the Chair),

Thursday, October 29th, by WALKER ALLEN, Esq., J.P. (Chairman, Jas. Farrar, Esq.)

Saturday, October 31st, by T. C. TAYLOR, Esq., M.P. (Chairman, W. Taylor Jones, Esq.)

Admission, Wednesday, 1/-; Thursday, 6d.; Saturday before 5 p.m. 6d., after 5 p.m. 3d.

F. W. TAYLOR, Hon. Sec.

HIBBERT TRUST.

ONE SCHOLARSHIP for a Graduate preparing for the Ministry will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Particulars as to the necessary qualifications of candidates may be obtained on application to the Secretary. Names and addresses of candidates should be sent to the Secretary as soon as possible, and in any case not later than October 31st.—FRANCIS H. JONES, Secretary, University Hall, Gordon Square, London, W.C.

JUST PUBLISHED.

Crown 8vo. 1s. 6d. net, by post 1s. 8d.

WHOSE SON IS CHRIST?

Two Lectures on Progress in Religion.

By PROFESSOR FRIEDRICH DELITZSCH, of Berlin
(Author of "Babel and Bible").

Fcap 8vo. 1s. net, by post 1s. 2d.

DOGMA AND HISTORY.

By PROFESSOR DR. GUSTAV KRUGER, of Giessen.

Crown 8vo. 1s. net, by post 1s. 2d.

MORNING PRAYERS.

By FRANCIS W. NEWMAN.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.
SIMPSON, MARSHALL & CO., and all Booksellers.**THE SUNDAY SCHOOL ASSOCIATION.**

Cloth, 2s. 6d. net. Postage 4d.

**MANUALS OF
EARLY CHRISTIAN HISTORY.**

Edited by

J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

**THE EARLY CHURCH:
ITS ORDERS & INSTITUTIONS.**

By A. HERMANN THOMAS, M.A.

The Christian World says:—"The reader is presented with the gist of the best and most recent work on the subject, and Mr. Thomas's sketch of the gradual development of orders and doctrines is as interesting as it is undoubtedly competent."

London: SUNDAY SCHOOL ASSOCIATION
Essex Hall, Essex Street, Strand.**UNIVERSITY OF LONDON.**

NOTICE is hereby given that on Wednesday, 16th December next, the Senate will proceed to elect an Examiner in the Faculty of THEOLOGY for the year 1909-10. The Examiner appointed will be called upon to take part in the examination of both Internal and External Students in the subjects prescribed for the B.D. Degree Pass and Honours. It is essential that he be competent to examine in Hebrew. The remuneration of the Examinership consists of a stipend of £40 together with a sum of £10 for attendance at meetings and a *pro rata* payment for papers set and answers marked. He may also be required to take part in the Intermediate Examination in Divinity in Hebrew and Greek Testament, to which a separate stipend of £10 together with fees is attached.

Candidates must send in their names to the Principal, with any attestation of their qualifications they may think desirable, on or before TUESDAY, November 10th. (It is particularly desired by the Senate that no application of any kind be made to its individual members.) If testimonials are submitted, three copies at least of each should be sent. Original testimonials should not be forwarded in any case.

By order of the Senate,
HENRY A. MIERS, Principal,
University of London,
South Kensington, S.W.
October, 1908.

**BRIXTON
Unitarian Christian Church,
EFFRA ROAD.****A BAZAAR**

WILL BE HELD IN

ESSEX HALL

ON

**FRIDAY, 6th, & SATURDAY, 7th
NOVEMBER, 1908,**

IN AID OF THE RESTORATION FUND.

Friday, 6th November—Opener: Lady DURNING-LAWRENCE. Chairman: Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association.

Saturday, 7th November—Opener: Mrs. BLAKE ODGERS. Chairman: Mr. HOWARD CHATFIELD CLARKE, Treasurer of the British and Foreign Unitarian Association.

All contributions for the Bazaar may be sent to the following ladies:—

Mrs. HARRISON, 62, Christchurch-road, Streatham-hill, S.W.

Mrs. EPPS, 95, Upper Tulse-hill, S.W.

Mrs. STANLEY, 14, Montrell-road, Streatham-hill, S.W.

Miss MARTINEAU, 122, King's-avenue, Clapham-park, S.W.

Donations in money will be gratefully received by the Treasurer.

It is estimated that about £1,000 will be required.

JOHN HARRISON, Treasurer.

**HYDE CHAPEL, CEE CROSS,
BI-CENTENARY.**

SUNDAY, October 25, 1908.

MORNING SERVICE at 11 a.m., followed by Communion Service. Pews will be reserved for past and present Members of the congregation until 10.55 a.m. Preacher, Rev. H. ENFIELD DOWSON, B.A.

AFTERNOON:—Reunion of past and present Members in the School at 3 p.m. Tea at 4.30 p.m.

EVENING at 6.30. OPEN SERVICE. Preacher, Rev. A. R. ANDREAE, M.A. Friends of all Churches and Denominations cordially invited. (Overflow Service arranged for in School.)

TUESDAY, October 27.

PUBLIC MEETING in the School at 7.30 p.m. Chairman:—His Worship the Mayor (Alderman S. Knowles, J.P.)

No collections at the Services or Meeting. An illustrated Souvenir will be on sale, price 6d.

GRESHAM LECTURES.

Dr. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver Four Lectures on "The Rights of the Public," on October 27, 28, 29, and 30, at 6 p.m. in Gresham College, Basinghall-street.

ADMISSION FREE to Men and Women.

**BRASS PLATES
Of Every Description**

Made by WALTER BOWLES,
20, AIR STREET, PICCADILLY, LONDON, W.

DESIGNER and Heraldic Engraver on Gold, Silver, and Ivory. Letter cases mounted with Arms, Crests, and Monograms. Rubber Stamps of every description, Pads, Inks, &c.

Send for quotations.

Established 1888.

GENUINE MONEY SAVING BAR-GAINS.—Real Irish Cream Damask Breakfast Cloths 42in. square, 1/- Frilled Real Linen Pillow Cases, 1/6. Bargains lasting a lifetime. Patterns free.—HUTTON'S, 5 Larne, Ireland.

E. Norman Reed & Co.,

Artists
in
Stained
&
Leaded
Glass.

Memorial
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

NO VALUES COMPARE WITH
HUTTON'S.—Beautifully Frilled Real
Irish Linen Pillow Cases, 1/6. Useful Glass
Cloths, 23 by 32 inches, 4/9 dozen. Sample
patterns post free.—HUTTON'S, 5, Larne,
Ireland.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets over £168,000.

DIRECTORS.

Chairman—Sir ALEXANDER WALDEMAR LAW-
RENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
Sir WILLIAM CHANCE, F. H. A. HARCADISTE,
Bart. F.S.I.

Miss CECIL GRADWELL, Miss ORME,
STEPHEN SEAWARD TAYLER.

**A SOUND AND READY MEANS OF
INVESTMENT.**

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

SUBSCRIPTION PREFERENCE SHARES
£20 each, payable 5/- monthly. Interest 4 per
cent.

DEPOSITS RECEIVED AT 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

| | |
|----------------|-------|
| PER PAGE | 6 0 0 |
| HALF-PAGE | 3 0 0 |
| PER COLUMN | 2 0 0 |
| INCH IN COLUMN | 0 3 6 |

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, October 24, 1908.